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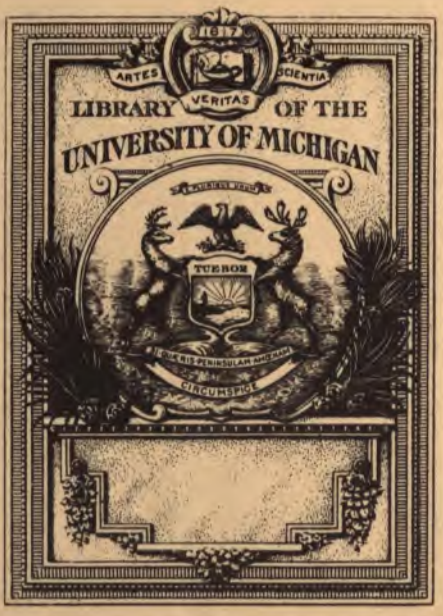
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AN

ESSAY

ON

EDUCATION;

IN WHICH ARE

PARTICULARLY CONSIDERED

THE

MERITS AND THE DEFECTS

OF THE

DISCIPLINE AND INSTRUCTION

IN OUR

ACADEMIES.

BY THE

REV. WILLIAM BARROW, LL.D. & F.A.S.

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AND LATE MASTER OF THE ACADEMY, SOHO-SQUARE, LONDON.

Tam ſtultè pueros diligimus, ut potiùs odiſſe videamur. CARDAN.

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ESSAY

ON

EDUCATION.

CHAP. XII.

On the Art of Teaching.

THAT every man ſhould be alike able to communicate to others the knowledge which he poſſeſſes himſelf, is a poſition that appears very plauſible in theory; but which will be found in practice to be at a great diſtance from the truth. Men of equal attainments convey information to others with by no means equal ſucceſs. Every ſchoolmaſter knows by experience that different aſſiſtants, where each is in point of literature fully adequate to the

taſk he undertakes, produce very different degrees of improvement in the pupils entruſted to their care; that there is an art of teaching, of little leſs value than ſkill in the ſcience to be taught. Of this art it is not intended to deliver a regular and complete ſyſtem; but to ſtate a few of the obſervations which my own practice has ſuggeſted. To the experienced teacher I have no diſcoveries to communicate, no ſecrets to reveal. But to him, who is yet new in the profeſſion, I ſhall endeavour to ſhew, that the mode of communicating inſtruction to his pupils is of ſerious importance to their progreſs; and to ſuggeſt ſuch expedients, as may, in ſome degree, either facilitate his labour, or contribute to its ſucceſs.

This art of teaching is the moſt uſeful and neceſſary in the ſtudy of the claſſicks; to this ſtudy, therefore, my directions ſhall be confined. Of the other objects of inſtruction at ſchool ſomething has been already ſaid; and the ſame principles, indeed,

deed, will apply, not only to every other language; but, as far as they are general, to the purſuit of every ſcience.

In the ſtudy of the Latin tongue, as ſoon as the pupil can repeat with tolerable accuracy the declenſions and tenſes, and decline and conjugate other words upon the models given in his accidence, let him immediately proceed to learn the ſyntax; and at the ſame time begin to apply it, not only in the paſſages produced as examples in his grammar, but in the peruſal of ſome other eaſy portion of the language; *Cato's Diſticks*, *Selectæ e Veteri Teſtamento Hiſtoriæ*, or the *Colloquies of Cordery*. By thus applying the rules of ſyntax, as faſt as they are learnt, the labour is rendered leſs irkſome and more beneficial to the ſtudent: the deſign and uſe of it are in ſome degree ſeen and underſtood. The utility of this mode of proceeding, it may be imagined, is too obvious to ſtand in need of recommendation; but I have known many country

ſchools, where the children are confined, not only months, but years, to the dry repetition of the Latin grammar alone; till, indeed, the daily drudgery of committing to memory, what they could not comprehend, more frequently excited a prejudice againſt literature, than encouraged their diligence in the purſuit. Thoſe portions of the grammar denominated from their initial words *Propria quæ maribus*, and, *As in preſenti*, are worth the trouble of being committed to memory; becauſe they teach, if not a complete ſyſtem, the general principles of inflexion; and, at leaſt, they enable the pupil to decline, to conjugate, and to tranſlate ſo many ſubſtantives and verbs.

In *parſing* the leſſon, or a portion of it, after it has been tranſlated, or, to ſpeak more technically, *conſtrued*, the pupil ſhould for every thing produce his rule: if he cannot repeat it, he ſhould be required to tell in what page of his grammar it may be found; to turn to it, and

to

to read it for the information of himſelf and his claſs; and when the leſſon is concluded, to learn by heart the rule in queſtion, and a few of thoſe, that precede or follow it, as a puniſhment for his former neglect. I would limit the pupil to repeating merely what is neceſſary to the preſent purpoſe; the rule, if that immediately apply; and the exception only, if the point under conſideration form an exception. This is ſufficient to ſhew that the ſtudent underſtands what is required of him; and ſaves the time both of himſelf and his teacher. A rule of grammar, he ſhould be told too, does not give the philoſophical reaſon, or explain the abſtract principle, of what it declares; but merely ſtates the practice of the beſt writers in the language; and has been fixed and eſtabliſhed upon their authority. It will, indeed, often appear to have its foundation in the nature of things; but its actual baſis is always compact. To impreſs theſe rules thoroughly upon the

underſtanding and memory of the pupil is one of the principal purpoſes of inſtruction. This alone can enable him to aſcertain the true ſenſe of a paſſage by its grammatical conſtruction; to prepare every ſubſequent leſſon for his maſter; and to read the authors in the language, when the maſter is no longer at hand.

From the eaſieſt Latin that can be found to exemplify the rules of grammar, the pupil may proceed to the peruſal of Selectæ e profanis Scriptoribus Hiſtoriæ, Phædrus, Nepos, Juſtin, or Eutropius, at the choice and diſcretion of the maſter: for amongſt theſe there is no deciſive reaſon for a preference. But as ſoon as the age and progreſs of the ſcholar will by any means admit, he ſhould learn the rules of proſody, and read poetry in order to apply them. For this purpoſe the Eton ſelections from the works of Ovid cannot be too ſtrongly recommended. The moſt captivating of the author's fables are retained, and his offenſive indecencies

decencies excluded. The verſes will quickly attune the ear of the reader; as they are diſtinguiſhed for ſoftneſs and harmony; and they may be underſtood with facility; as they poſſeſs much of the eaſe and perſpicuity of proſe. To theſe, then, let the rules of proſody be inceſſantly applied. *Scanning* muſt be the buſineſs of every leſſon, and *nonſenſe lines* form a part of the exerciſe of almoſt every day. In order to enforce attention to right pronunciation, I would recommend, that for every falſe quantity pronounced, in one leſſon, the offender ſhould be required to provide, againſt the next, a given number of nonſenſe lines; and to introduce in each the word in which the error was committed. The captain of the claſs may keep a regiſter of the defaulters and their tranſgreſſions. This is one of the moſt efficacious expedients, I ever found, to prevent offences againſt proſody, or to correct them. I take it for granted that, in the mean time, all the uſual exerciſes

of a ſchool, whether of grammar, tranſlation, or compoſition, are required and enforced with ſuch ſtrictneſs and regularity, as their utility and importance demand.

When the ſyntax and proſody are fully underſtood, the ſtudent may proceed to the Commentaries of Cæſar and the Eneid of Virgil: and together with theſe ſhould commence the honourable but arduous taſk of his Greek Grammar. For the acquiſition of the Greek language nearly the ſame proceſs, as was employed for the Latin, muſt be again recommended. The rules of inflexion and ſyntax muſt be firſt committed to memory; and may be exerciſed in *Græcæ Sententiæ*, and portions of the New Teſtament. Selections from Xenophon or Lucian ſhould next be put into the hands of the pupils: not only becauſe the ſtile of the Attick writers is the moſt pure and the moſt elegant; but becauſe their declenſions and tenſes deviate the leaſt from the *Paradigmata* of the common

common grammars. As ſoon as poſſible, however, a few of the books of the Iliad muſt be read; and that not merely for the beauties of the poetry of Homer, but for the dialects and proſody of the language. The two laſt, indeed, are almoſt as much neglected in our common ſchools, as if they were either not underſtood by the maſter, or did not form any eſſential part of Grecian literature. That compoſition in the Greek language is not more familiarly practiſed in our ſchools is, indeed, greatly to be lamented; but it is more eaſy to account for the exiſtence of the evil, than to apply an efficacious remedy. As this language, however, is confeſſedly the moſt difficult of thoſe uſually taught among us, every expedient, that facilitates the acquiſition of it, ſhould be employed with a frequency proportioned to the difficulty to be ſurmounted: and till the ſame exerciſes are required with the ſame regularity for both, we ſhall ſtill have to lament that, while the Latin

tongue is every where taught and extenſively underſtood, a critical knowledge of the Greek is confined to a few of our moſt diſtinguiſhed ſcholars. The former language is, indeed, more immediately uſeful in ſome of our liberal profeſſions; but the latter is the more copious, the more harmonious, and the more beautiful in itſelf; and a knowledge of it the more deſireable, from the greater number and excellence of its authors.

That the pupil ſhould be required to commit to memory the moſt celebrated paſſages, whether narratives, ſpeeches, or deſcriptions, as they occur in the authors which he reads; that *repetitions* in Greek and Latin ſhould conſtitute a very frequent leſſon, I urge with the greater earneſtneſs, not merely on account of the great utility of the exerciſe, but becauſe in many of our private ſeminaries this exerciſe is very culpably neglected. Locke, indeed, forming his opinion from theory alone, condemns theſe repetitions; becauſe

cauſe they are laborious to the ſtudent; but Quintilian, judging from experience, for the ſame reaſon earneſtly recommends them. They are certainly calculated, not only to improve the memory by practice, and to fix the ſenſe and the proſody of ſo many words in the mind of the ſtudent, but to teach him the true uſe and meaning of terms in their different combinations, the elegance of arrangement, the figures of poetry, and whatever advantages are derived from the varieties of phraſeology and the beauties of ſtyle. It is obvious, however, that to labour through fifty lines of Homer or Virgil in a half whiſper at the deſk of the maſter, with many heſitations and recollections, and occaſional aſſiſtance from a prompter, this is by no means the rational and beneficial repetition, which every judicious teacher will require. The portion appointed ſhould be delivered, not only with correctneſs and fluency, but occaſionally in the hearing of the whole ſchool; and

with ſuch deliberation, accent, and emphaſis, as the ſenſe of the paſſage and the rules of public ſpeaking require; that to all the other advantages of repetition may be added the improvement of articulation and the graces of elocution.

In this account of the mechanical proceſs, by which the rudiments of the learned languages may be obtained, I have confined myſelf to the outline of what I believe to be daily practiſed in our public ſchools, and in many of our moſt reputable academies. To have been more minute muſt have been tedious without uſe; but it was neceſſary to advert to the ſubject; that our ſchools of inferior reputation may have an opportunity of learning what ſteps they ought to purſue, and be ſtimulated to the imitation of what they know has been ſucceſsful.

In ſome of the more reſpectable of our private ſeminaries, where the maſter himſelf does not undertake the claſſical department, he very laudably makes it an invariable

invariable rule that his principal aſſiſtant be a graduate of one of our Engliſh univerſities, and a clergyman of the eſtabliſhed church. Such men are, I doubt not, acquainted with the regular arts of teaching; becauſe they have themſelves been regularly taught. But in many other academies the claſſical inſtructor is a youth from ſome of the northern diſtricts of the kingdom; whoſe moderation in point of ſtipend, and whoſe diligence and fidelity in his office very highly, and ſo far very juſtly, recommend him to his employer; but whoſe knowledge and taſte in the learned languages are by no means equal to the ſituation in which he is placed. In the Greek he has ſeldom proceeded far beyond the rudiments; and in the Latin, he is generally deficient in proſody; and therefore in all the principles of verſification. Sometimes, indeed, the ſame poſt is occupied by an exiled prieſt, or perhaps a fugitive chanter from France; who is willing to undertake to teach, not only

his

his own language, but claſsicks, mathematicks, and every other article of education, for which his principal is willing to pay. Where ſuch are the inſtructors in our ſchools, the want of ſound literature in our youth may juſtly provoke our indignation, but ought not to excite our aſtoniſhment.

From the moment that what has been already ſtated, is accompliſhed, the authors to be read in each of the learned languages may be ſelected at the diſcretion of the maſter. The comparative eaſe or difficulty of different writers is not any longer a deciſive motive for preference. In each of our publick ſchools the ſucceſſion of books is, I believe, invariably fixed; and the evil of departing from the eſtabliſhed rule would probably be as great as the advantage to be obtained by any change. But the circumſtances of an academy leave the maſter more at liberty; and of this he may often avail himſelf much to the benefit of his pupils. Beſides

ſides the authors, which I have already had occaſion to mention, and a few others univerſally read in ſchools, becauſe their merit and utility are univerſally known, I wiſh to recommend a portion of a ſtill greater variety. I confine the ſtudent to a portion; becauſe of a number of authors the time ſpent at ſchool, it is obvious, will not allow the peruſal of the whole; and I recommend the variety; becauſe the pupil becomes acquainted with their ſtyle, their ſubject, their merits, and their hiſtory: and I have frequently obſerved that the ſtudent in his maturer age will undertake to read the whole of an author, of which he had read a part at ſchool; while many others will be neglected by him, only becauſe he ſuppoſes them to be more difficult, or knows not that they are equally valuable. For this reaſon it is that I think a youth, deſigned to appear in the world as a man of learning, ſhould not quit his ſchool without reading ſome portion of what are uſually conſidered as the higher

claſſicks,

claſſicks, the more difficult writers in the learned languages. And as one of the beſt arts of teaching is to ſecure the attention of the pupil, care ſhould be taken that the portions ſelected be calculated for entertainment, as well as inſtruction. Of the tragedies of Sophocles which time has ſpared, the *Edipus Tyrannus* is the moſt intereſting to the reader. When any portion of the works of Ariſtotle or Plato is to be employed as a ſchool book, the Treatiſe on Poetry from the former, and the Dialogues ſelected by Foſter from the latter, ſeem beſt adapted to the purpoſe. Of Thucydides the *Speeches of Nicias and Alcibiades, the Plague of Athens,* and *the Deſtruction of the Grecian Army in Sicily,* ſeldom fail to pleaſe the reader; and are a ſufficient ſpecimen of the ſtyle and manner of the author. From the Epiſtles of Cicero, Pliny, and Seneca I have often wiſhed to ſee, what might eaſily be made, a ſmall and judicious ſelection for the uſe of ſchools. Tacitus has for no ſufficient

reaſon,

reaſon, that I am able to diſcover, been generally proſcribed as a ſchool book. His excellencies as an hiſtorian are not queſtioned: and the *Life of Agricola* cannot fail to be intereſting to an Engliſh ſcholar. The treatiſe on *the Manners of the Germans* has been juſtly celebrated; but except the few paſſages that are ſuppoſed to contain the rudiments of our civil conſtitution, it is ſurely not ſuperior to the reſt of his works either in entertainment or information. The attention of the juvenile reader will be more forcibly engaged by the former books of the *Annals*. Where time and circumſtances admit, I would not ſuffer a youth to quit his ſchool without having read a tragedy of Euripides, and a few of the Odes of Pindar.

On the ſame ground of ſecuring the attention of the pupil, as well as for the more important purpoſe of fixing juſt principles in his mind, the choice of books may ſometimes be directed by the circum-

circumſtances of the times; by the military or political tranſactions, in which our own or foreign nations happen to be engaged. The nature, the ſituation, and the incidents of any war, in which the intereſts of our country or our colonies are involved, will often give new attractions to the Commentaries of Cæſar and the *Anabaſis* of Xenophon. Though the character and conduct of the ancient peculator of Sicily, and thoſe of a late governor of the Britiſh poſſeſſions in India, ſhould be mentioned together only from their contraſt, not their reſemblance; the proſecution of Haſtings ſecured at the time additional attention to the declamations of the Roman orator againſt Verres; and the late revolution in a neighbouring country abroad, and the conduct of the correſponding ſociety at home, gave a peculiar reliſh to the hiſtory of Cataline's Conſpiracy in Salluſt, and the Orations of Cicero on the ſubject.

Still

Still with the ſame view of ſecuring attention by giving pleaſure, a correſponding work in Engliſh may ſometimes be read together with an author in the learned languages. The comedy of the Conſcious Lovers may be put into the hands of the claſs that are reading the Andrian of Terence: and the third and tenth Satyres of Juvenal ſhould not be peruſed without a compariſon with the Imitations of Johnſon, the worthy rivals of the noble original.

The progreſs of the ſtudent, however, does not depend more upon the choice of the Authors to be read, than upon the conduct of the maſter, when the claſs appears before him for inſtruction. In order to engage the beſt attention of his pupils, it is of the higheſt moment to ſecure their reſpect. This is in the firſt inſtance effected by convincing them that he is both enabled by his talents, and diſpoſed by a ſenſe of his duty, to contribute to their advantage and improvement.

And

And it is ſtill further inſured by gravity of deportment, diſtance of behaviour, and ſteadineſs of temper and diſcipline. The faſhionable notion of conſidering his pupils as his *young friends*, and the faſhionable ſyſtem of receiving them as *parlour boarders*, are unfavourable alike to the domeſtick comfort of the maſter, and the literary improvement of the ſcholar. He ſhould rarely admit his pupils into his preſence, but in their proper character; when he is officially engaged with them. For in hardly any other inſtance does familiarity, by creating contempt, do ſuch extenſive miſchief. Let him be cautious too how he attempts that wit and pleaſantry, to which a ſchoolmaſter is perpetually tempted, as well by the ludicrous nature of the objects that frequently come before him, as by the certainty that his jeſts will always be received with the laugh of applauſe. In ridiculing idleneſs and folly true wit of the graver caſt may ſometimes be attended with

with beneficial effects; but in the mirth excited by burleſque or buffoonery, there is too large a portion of contempt to be conſiſtent with reſpect. The voice of the maſter ſhould be oracular in the ſchool; and his dictates the unalterable law of the community, over which he preſides. From the fear of a frown of cenſure, or in the hope of a ſmile of approbation, from a teacher of this deſcription, ſtudents in general will exert more care and diligence, than can be enſured by the rod of any other man. I am well aware how hoſtile are modern manners to the ſyſtem which I would recommend; and I can only lament that this is one inſtance, amongſt many, in which it is the misfortune, as well as the duty, of a ſchoolmaſter to oppoſe the ſyſtem of modern manners.

However abſurd or incredible it may ſeem, I have known ſchools, where to conſtrue a page of a Greek or Latin author conſtituted the whole of a lecture in the Claſſicks. The ſyntax and the

proſody

[illegible] reserved for a separate [illegible] or wholly neglected. Of [illegible] has been said already: [illegible] form a part, [illegible] part of every [illegible] With younger boys [illegible] through either the [illegible] a given number of the first sen- [illegible] has been construed; and [illegible] every peculiarity [illegible] or phraseology, [illegible] out and fully [illegible] should be con- [illegible] throughout. The [illegible] the suc- [illegible] the beauties of the [illegible] to illustrate [illegible] or mythology, [illegible] as the narrative or [illegible] But the [illegible] interruption should [illegible] students may read [illegible] what is then presumed [illegible]

When

When in the progreſs of their claſſical ſtudies it is become neceſſary that a new book be put into the hands of any claſs of his pupils, it will be proper for the teacher to inform them of the perſonal character of the author, and of the age and country in which he lived; ſo far, at leaſt, as theſe circumſtances may be ſuppoſed to have affected the work, which they are now to read. And in the courſe of the peruſal, it will be ſtill further incumbent upon him to explain to them in what reſpects the peculiar opinions or expreſſions of the writer have proceeded from any other ſource than nature and truth; from his prejudices, or his patriotiſm, from his intereſt, ignorance or ſuperſtition, from his taſte or his habits, his friendſhip or enmities, his hopes or fears. Such a mode of proceeding will probably excite in their minds the deſire of ſtill further information on the ſubjects before them; and it will certainly give clearneſs and preciſion to that which they immediately obtain.

That

That no individual may be permitted to withdraw his attention, or to return to his place without his proportion of information, the conſtruing of every different leſſon ſhould begin at a different part of the claſs. A ſecond boy may be called upon to tell what has been ſaid by the firſt, or to repeat the comments made upon it by the maſter. The ſame ſubject may be revived at various periods of the ſame leſſon, or enquiries may be made reſpecting it, and anſwers required, at the leſſon of the following day. Care muſt be taken that explanation be level to the capacities of thoſe, for whoſe uſe it is intended; that every object be placed in points of view ſo varied or ſo familiar that the pupils cannot fail to underſtand it. No art of inſtruction perhaps is ſuperior to that which has derived its name from the practice of Socrates; and which, by appoſite queſtions, leads the ſtudent to the diſcovery of what he wants to know. It is peculiarly calculated for the ſtudy of grammar

grammar and of languages: and whether it be required to correct the errors of the pupil, or to impreſs truth upon his mind and memory, no other expedient is more pleaſing in the proceſs, or more certain in its effects.

The ſtudent muſt be allowed, on all proper occaſions, to requeſt inſtruction from his preceptor. He muſt be permitted, not only when preparing his leſſon, to apply to the maſter for aſſiſtance under any difficulty that impedes his progreſs; and when the leſſon is heard, to ſolicit a further illuſtration of any point, which has not been explained to his ſatisfaction; but to propoſe his doubts, and to make known his curioſity, on every ſubject connected with literature and ſcience: and wherever the deſire of knowledge appears, it ſhould be immediately encouraged; as well by beſtowing upon it the commendation which it deſerves, as by cheerfully communicating the information required. It is told to the praiſe of Gorgias, the

Rhetorician of Leontium, that he invited his pupils to conſult him, whenever they found it neceſſary; and that he engaged to ſolve every queſtion, which might be propoſed, reſpecting their ſtudies and their improvement. Let the maſter of an academy be equally prepared at all points for the diſcharge of the duties of his ſtation; and he may reſt aſſured that information, given in anſwer to voluntary enquiries, will not only be moſt permanently remembered by the pupil, but excite the warmeſt gratitude towards the maſter, and the higheſt eſteem for his perſon and character.

Before the teacher diſmiſſes any claſs of his ſcholars to their places, it will become him to conſider, whether they return from him wiſer than they came; whether the ſenſe of any word or ſentence, whether any rule of grammar or conſtruction, whether any truth of ſcience, of hiſtory, or of morals, has been rendered more clear to their underſtandings, or more deeply

deeply fixed in their recollection. And if nothing of this kind has been effected, he may be aſſured, he has not performed what his ſtation and his duty require. The time that can be allotted to the buſineſs of education does not allow it to continue for a moment at a ſtand. No leſſon ſhould paſs without its proportion of benefit to the ſtudent.

In teaching the claſſicks the preceptor ſhould not fail perpetually to illuſtrate antient laws and cuſtoms, characters and tranſactions, by their correſponding objects in modern times: and to compare and contraſt the brilliant paſſages in the writers of antiquity with the beauties of our national authors. This will often recommend the latter to notice, and make both more fully underſtood. It will attract and fix the attention of the ſtudent, by exhibiting his labour in the colours of pleaſure. Juſt obſervations, elucidated and enforced by appoſite anecdotes, will always engage the moſt thoughtleſs and

volatile; and while the latter are remembered, the former will not be wholly forgotten. It is by theſe occaſional and incidental remarks, that the taſte for literature is often implanted and matured, and that the principles of judgment and criticiſm are ſucceſsfully taught, without the repelling formality of a lecture. It is thus that the important ſubjects of politicks, of ethicks, and of religion itſelf, may be introduced with the greateſt advantage; and the ſoundeſt principles immoveably eſtabliſhed in the mind. However extenſive, then, may be the information, and however profound the learning of the preceptor, the whole may be brought forward and exerted for the benefit of thoſe entruſted to his care: and let not the half learned witling flatter himſelf that he has attained ſcience enough, or the ableſt ſcholar that he already poſſeſſes too much, for the due diſcharge of the various and important duties of a ſchoolmaſter.

CHAP-

CHAP. XIII.

On the Uſe of Tranſlations and Auxiliary Books.

TO a diſquiſition on the art of teaching may with propriety be ſubjoined a conciſe examination of thoſe expedients, that have from time to time been deviſed, to facilitate the acquiſition of claſſical literature: how far, in ſome reſpects, they have really aſſiſted the progreſs of the ſtudent by diminiſhing his labour; and how far, in others, they have been juſtly ſuppoſed to retard what they were intended to promote. Amongſt theſe, tranſlations ſeem entitled to the foremoſt place; not only as poſſeſſing the moſt extenſive influence, but as being expoſed to the moſt inſuperable objections.

At the revival of learning in Europe tranſlations were by no means without their uſe and value. Their luſtre, though feeble and borrowed, was both acceptable and beneficial, where total darkneſs muſt otherwiſe have prevailed. It, at leaſt, awakened the attention and directed the ſteps of the ſtudent to thoſe great luminaries of the literary hemiſphere, from which it was itſelf derived. Theſe tranſlations eſſentially promoted, at that period, the ſtudy of ſuch of the ineſtimable remains of antiquity, as had lately been diſcovered; and diffuſed more widely the knowledge, which would otherwiſe have been confined to a ſmall number of ſcholars: and, at this day, by ſtudents of mature age and underſtanding, who may wiſh either to revive the literature, which begins to fade from their minds, or to improve what, at the proper ſeaſon, had been neglected, they may ſometimes be employed with propriety and advantage. But this does not affect the point for which

which I ſhall contend; that in the ſtudy of the Greek and Latin languages tranſlations are prejudicial to our children at ſchool.

The uſe even of theſe, however, has been frequently and ſtrenuouſly defended; ſometimes, perhaps, by an enthuſiaſt, who ſincerely believed the errors, which he taught: but more frequently by empiricks in education, who hoped to recommend themſelves to notice by innovation; and to attract ſtudents to their ſchools, by profeſſions of communicating learning on terms more eaſy and expeditious, than it is generally obtained. That great numbers of ſuch tranſlations have been ſold is no proof of the judgment of the publick in their favour. A conſiderable ſale was certain by means of the ſeminary in which each of them was originally publiſhed; and the demand for them cannot wholly ceaſe, while they continue to be the clandeſtine refuge of the pupil, and too often the unacknow-

ledged aſſiſtant of the teacher. Of the moſt voluminous of literal tranſlators, and the moſt zealous advocate for ſuch tranſlations, the judgment was evidently biaſſed by his intereſt. Clarke found a more certain and more immediate profit in the ſale of his works, than in the claſſical improvement of his ſcholars. To his aſſertions, likewiſe, may be oppoſed the aſſertions of ſchoolmaſters of much greater eminence; and his arguments are not only fallacious in themſelves, but have been refuted by the irreſiſtible teſtimony of experience. He was probably the only man who was ſurpriſed that his reaſoning did not produce more general conviction; and, indeed, his ſurpriſe at the diſappointment ſeems to have been equalled only by his indignation.

That nothing valuable has been granted to man, without his care and toil, is the obſervation of truth on the ordinance of wiſdom: and the remark applies in its full force to the acquiſition of knowledge.

In

In many caſes, indeed, the labour of others may be ſubſtituted for our own. We can often purchaſe what we do not chooſe to earn. But in literary purſuits we muſt perform the greateſt part of the taſk ourſelves. Intellectual excellence will be only in proportion to intellectual exertion. By long and continued exerciſe alone can our faculties attain to their perfection. And upon this principle is founded one of the firſt and greateſt objections to the uſe of tranſlations in the ſtudy of the learned languages.

Whatever facilitates an art, ſaid a very able judge, *tends to the decay of it.* Tranſlations contribute to languid and inefficient ſtudies; and encourage that idleneſs, which it is half the buſineſs of education to correct. The youth will not labour to diſcover the ſenſe of his author, when he can learn it without labour by a glance at the oppoſite page: and he will take little care to remember, what at any time, when forgotten, he can

ſo eaſily regain. We generally eſteem that the moſt highly, which it coſt us the moſt pains to acquire: and we ſhall be careful to preſerve, what we muſt repeat our pains to recover. If it be true that, from the influence of a moral cauſe, we uſually deſpiſe what is cheaply purchaſed; and that, from the phyſical effects of our conſtitution, our faculties receive improvement in proportion to the exertions they are compelled to make; then will the obſervation of Rouſſeau be allowed to be not more paradoxical than juſt; that *amongſt many admirable methods to abridge the ſtudy of the ſciences, we want one method more to create difficulty in learning them.*

Tranſlations prevent that exerciſe of the ſtudent's ſagacity, by which only it can be improved; and that confidence in his own powers, which ſhould encourage him to ſeek the ſenſe of his author in the text alone. They prevent thoſe habits and that patience of literary labour,

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by which only the ſcholar can arrive at diſtinction; and the pride and pleaſure of diſcovery, by which that labour is firſt and beſt rewarded. A youth at ſchool will ſeldom employ, without neceſſity, that induſtry, which appears to him to be ſuperfluous, in tracing a word from its etymology through its various ſhades of meaning, from its original and ſimpleſt ſignification to its moſt diſtant and figurative: nor will he exert his judgment to determine, what his tranſlation has determined already, which of its various ſenſes is required in the paſſage before him.

A tranſlation may exhibit the true ſenſe of a word in a given ſituation, but neither its genuine force and ſignification, nor the variations of its meaning with the variations of inflexion and conſtruction. It may enable the ſtudent to read the author, with which it is put into his hands; but it will not effect the great purpoſe of ſuch reading; it will not

qualify him to underſtand other writers in the language.

I have, indeed, known tranſlations allowed in an academy to the Colloquies of Cordery and Eraſmus; and not without plauſible reaſons in defence of the practice. The attention of the child is often directed, at the ſame time, to ſo many other objects of education, that, without ſuch mechanical aſſiſtance, the rudiments of the Latin language would never be acquired. The maſter is not always allowed that degree of authority over his pupils, which would be neceſſary to enforce ſuch diligence and induſtry, as a better mode of teaching the claſſicks might demand; and as he knows that few of them are intended to ſeek diſtinction in the literary world, he is not willing to beſtow uſeleſs labour, or to give unneceſſary offence, by endeavouring to lay a ſolid foundation, on which he is aware that no valuable ſuperſtructure ever will be erected.

If our academies, however, allowed tranſlations only to Cordery and Eraſmus, though they might not be entitled to our applauſe, we might leave them in quiet poſſeſſion of the practice and its defence. But the uſe of Engliſh verſions is ſometimes permitted with authors of higher character, and ſtudents advanced beyond the age of childhood: and this, no doubt, is one of the cauſes, by which claſſical literature is kept in ſo many of our private ſeminaries below its natural level; which draw down upon thoſe ſeminaries the contempt of our publick ſchools; and not ſeldom the cenſure of parents, for having failed in the execution of what they had engaged to perform.

A poetical tranſlation of the works of a poet may, I think, at all times be allowed. Here is no verbal interpretation to encourage the idleneſs or negligence of the ſtudent; no deluſive medium to exhibit a vapid and deformed image of the work to be peruſed. But here is a power-

powerful incitement to ſtudy both the languages at once, and to exerciſe his taſte and judgment in comparing the merits of the tranſlator with the beauties of the original. The Eneid of Dryden and the Iliad of Pope can never prejudice the peruſal of Virgil and of Homer.

Engliſh tranſlations of Latin authors are, indeed, in our moſt reſpectable ſeminaries generally and juſtly rejected. But it is not without ſurpriſe we obſerve, that, even in our publick ſchools, Latin tranſlations of Greek authors are almoſt univerſally allowed. Theſe verſions ſurely are not expoſed to fewer objections than thoſe, which our ableſt teachers ſo ſtrongly reprobate: and if it be urged, that they are permitted with a view to the acquiſition of both the languages at once, the advantage propoſed, if it exiſt at all, is by no means a ſufficient compenſation for the evils incurred. The verbal tranſlations of Xenophon or Sophocles are ſurely not the latinity, which a judicious maſter

maſter would teach, or a promiſing youth ought to learn. Thucydydes and Plato can by no arts of the editor be rendered fit ſchool books for children; and if pupils more advanced be required to tranſlate them into Latin, it will be more for their advantage to ſeek it for themſelves. In the ſelections from various authors, at leaſt, we might have hoped to find the Latin excluded. But even *Græci Scriptores* is diſgraced by a literal verſion. This practice has always appeared to me one of the reaſons why Greek literature is ſo far from being general amongſt us; why ſo few of our ſcholars will venture to take up a Greek author without his tranſlation, his notes, or his lexicon at hand.

The next of theſe mechanical aids is the *Ordo* at the bottom of the page, or the *Interpretatio* in the margin: the former, as every ſchool boy knows, placing the words of the text in what is called their *natural order*, with occaſional interpolations

polations in *Italicks* to complete the ſenſe; and the latter, explaining them by correſponding terms, or a conciſe paraphraſe, more eaſily underſtood. Theſe, indeed, are employed almoſt excluſively upon the Latin poets: and they are liable to many of the ſame objections as the tranſlations already cenſured, and to ſome others peculiar to themſelves. To theſe the ſtudent always applies in the firſt inſtance; and therefore beſtows little attention upon the author in his proper form and colour. He will not underſtand, for he never ſtudies, the writer's peculiar genius, manner, or character. He can never, by this means, attain the true reliſh of the beauty of a ſentiment, or of the felicity of an expreſſion, of the elegance of arrangement, the harmony of a period, or even the muſick of a verſe. Poetry cannot eaſily be transfuſed into any form but its own. Its volatile ſpirit evaporates in the attempt. Its flowers fade, the moment

you tranſplant them from their natural bed.

By the uſe of ſuch expedients, indeed, the ſtudent is led to conſider the ſenſe of the author with a view to the approaching leſſon, as the ſole object of his purſuit. He may add ſomething to his information, but cannot acquire the principles of taſte. To him verſe will appear to differ from proſe in little elſe than the regular meaſure of its lines. He will not become duly ſenſible of the diſtinctions between the ſtyle of Virgil and of Cicero. His feelings and his pleaſures will be much the ſame, whether he ſtudies the problems of Euclid, or the poetry of Homer.

Notes are a ſpecies of aſſiſtance to the claſſical ſtudent, which, though they have been ſometimes condemned, may, I think, be allowed with advantage. To boys, in the reading many Greek and Latin authors, they are almoſt indiſpenſibly neceſſary; and, if judiciouſly ſelected, may in all caſes be rendered uſeful

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or pleaſant. They ſhould invariably be publiſhed in Latin. They give to the volume a more ſcholar-like appearance; and, inſtead of being an encouragement to idleneſs, will tempt the pupil to read ſo much more of the language, and to become familiar with its technical and critical expreſſions. They certainly ſhould not, like the voluminous compilations *In Uſum Delphini*, explain every point at large, and often explain them wrong: but, like the conciſe remarks in ſome of the Eton ſelections, merely point out to the ſtudent the various alluſions to mythology, to hiſtory, or to ſcience. They ſhould only aſſiſt, not prevent, the labour of reflexion and reſearch; and not ſo much inform him of whatever he wants to know, as tell him where it may be found. The greateſt objection to notes, becauſe the greateſt miſchief to be feared from them, is, that the youth from habit may depend too much upon their aſſiſtance. He will be apt to conſult them, before

before he exerts his own powers in ſearch of the ſenſe or the merits of his author; he will not confide in his own deciſions, unleſs the notes confirm his opinions; and he will in time become unwilling to peruſe any book without the cuſtomary appendage. I am far from intending to depreciate thoſe learned annotations, by which the claſſical remains of antiquity have been ſo ably and carefully illuſtrated, and which have often done equal honour to the commentator and his author. But if theſe are too freely allowed to the ſtudent at ſchool, they will prevent the exertion of his own powers, by rendering it unneceſſary, and eventually retard the progreſs, which they were deſigned to accelerate. *The road to knowledge by epitome,* ſays Sir Henry Wotton, *is too ſtraight, and by commentators too much about.*

One circumſtance that ought always to be ſecured, for the convenience of young men ſtudying the learned languages,

comma, occaſions to the juvenile ſtudent no ſmall degree of perplexity; and in the Greek, ſuch errors preſent to him almoſt inſuperable difficulties. The time, I truſt, is at no great diſtance when *the Society of Schoolmaſters* will be enabled to publiſh editions for their own uſe; when our ſchool books ſhall no longer be rendered unfit for their proper purpoſe, by the ignorance of a hireling editor, or the haſte of an avaricious bookſeller.

The moſt uſeful and the moſt neceſſary auxiliary to the ſchool boy is his dictionary. In the firſt and eaſieſt books that he reads in Latin, a little vocabulary at the end of his volume may be ſufficient. But as he advances, Entick's Dictionary ſhould be put into his hands; and, at a proper ſeaſon, Ainſworth by Morell. In our dictionaries of the Greek language we have hardly a choice. For thoſe yet engaged in the rudiments, the *Manual* of Schrevelius, and for thoſe more advanced, the Lexicon of Hederick, are the publications

cations incomparably beſt adapted to the purpoſes of a ſchool. I cannot, indeed, recommend any one of theſe, as perfect in its kind; but we can only give to our pupils the beſt that can be found. A cuſtom, originating in motives of economy, is eſtabliſhed in many of our academies, to allow only a couple of dictionaries in a claſs. But the cuſtom has always appeared to me injudicious on ſeveral accounts; and in the end probably nothing is ſaved. Let each individual have his own, and be reſponſible for its preſervation. Due care of it may then be reaſonably required at his hands; and when he appears before his maſter, he cannot plead, in defence of idleneſs or negligence, that the dictionary was engaged, or was not to be found. When the ſtudents are ſufficiently advanced in age and literature they ought to have acceſs, at leaſt for occaſional conſultation, to Geſner or Facciolati, to Damm and to Stephens. The Clavis Homerica, Clavis Vir-

Virgiliana, and all of their race and family, ſhould be rigorouſly baniſhed from the republick of letters; or, as traitors to the cauſe, which they profeſs to ſupport, committed without mercy to the flames.

There are yet other publications, not directly neceſſary to the ſtudy of the claſſicks, but of ſuch utility and value, that the expence of the purchaſe will always be well beſtowed. *Catholici Indices* ſhould always be given to boys in the upper forms; and afterwards penalties inflicted for the violation of quantity in proſe as well as in verſe.

The Maps of Cellarius, or the improvement of them by D'Anville, and Adams's Summary of Geography and Hiſtory, ſhould be always at hand; that the youth may clearly comprehend the time and place of any tranſaction, on which his leſſon is employed. Wilſon's Archæological Dictionary is a pleaſing and valuable

valuable compilation *. Potter's Antiquities of Greece, though neither very entertaining nor very complete, is the beſt treatiſe we have on the ſubject ſuited to the younger ſtudents of the language †. Lam-

* I with pleaſure embrace the opportunity, which the mention of this work affords me, of acknowledging my obligations to its author. He was uſher in the Grammar School of Sedbergh, in the Weſt Riding of Yorkſhire, where I had the good fortune, more than thirty years ago, to be placed under his care. To his inſtructions I am indebted for my firſt taſte for literature; and to his art of teaching, for a conſiderable ſhare of the little profeſſional reputation I enjoyed. I hear with great ſatisfaction that he is ſtill in the poſſeſſion of life and health; and ſhould my book fall into his hands, though he wants no information that I am able to give, I truſt he will not be diſpleaſed with this expreſſion of my gratitude and eſteem.

† I have heard the abridgment of this work, lately publiſhed in one volume 8vo, by the Rev. T. Harwood, recommended for the uſe of ſchools, in preference to the original: but I have never ſeen it. The moſt obvious and the greateſt defect of theſe publications

Lempriere's *Claſſical Dictionary* is a publication of more than common merit: and the Roman Antiquities of Adams is a work almoſt as much above praiſe, as it is above the want of it. Books of this deſcription attach boys to the ſtudy of claſſical literature, by enabling them to underſtand it: and, what is no trifling recommendation, they often ſupply innocent and rational amuſement for the hours

lications is, that they are almoſt excluſively confined to the antiquities of Athens. If, indeed, their only aim be to illuſtrate the Attick writers, for the convenience of our ſons at ſchool, this defect may not be thought to deſerve any very ſevere cenſure. But if they are intended, as it is deſireable they ſhould be, to aſſiſt the reſearches of the learned, and to gratify the curioſity of the antiquary, with reſpect to Greece in general, Thebes and Sparta, Rhodes and Macedon, ſhould certainly have a ſhare, and that no trifling ſhare, in their attention and obſervations. The elaborate work of Cragius, and the voluminous compilation of Grævius, would readily furniſh materials for the purpoſe; and if not complete and ſatisfactory, the beſt that are now to be found.

not immediately engaged in the buſineſs of the ſchool; and incidentally teach the mythology, the geography, or the hiſtory of antient times. Sir Roger de Coverley better underſtood the tragedy of the Diſtreſſed Mother at the theatre, becauſe he remembered, while at ſchool, to have read *the life of Oreſtes in the end of the dictionary.*

That ſome of the expedients, which have been examined, ought never to have been adopted; and that others of them have in many inſtances been injurious to the cauſe, which they profeſſed to ſerve, cannot reaſonably be denied. Yet on the whole, it muſt be allowed, that they have been uſeful in the proceſs of education, and conſequently beneficial to the intereſts of ſcience. If the good and evil, which they have produced be fairly weighed againſt each other, the inclination of the balance will undoubtedly be in their favour. To talents and induſtry of the firſt claſs they have

have not perhaps given any valuable aſſiſtance; but they have rendered information acceſſible to men of ordinary abilities and moderate application. If they have added nothing to the depth or purity of the ſtream of claſſical literature, they have, at leaſt, become the channels, by which it has been more widely diffuſed. Numbers of men, in theſe days, poſſeſs a competent knowledge of the Greek and Latin languages, who, without theſe ſubſidiary publications, would never have attempted to ſtudy, from deſpair to attain them. The learned Biſhop of Avranches, in his zeal to maintain the value and utility of the works in queſtion, compares the ſcholar of the fourteenth century to that illuſtrious character, who by his perſonal ingenuity and reſolution firſt explored the paſſage to the weſtern world; while the ſcholar of his own times was thought to reſemble only the more modern navigator,

who by the help of his compaſs, his charts, and his tables of calculation, croſſed the Atlantick with little difficulty or danger.

CHAP.

CHAP. XIV.

On Mythology, Geography, Chronology, and Hiſtory.

TO deſcribe at full length the uſe and value of theſe ſeveral branches of ſcience, and to enquire by what method the ſtudy of each may be moſt ſucceſsfully purſued, would of itſelf be ſufficient to form a very ample volume. The object here is to conſider them only as they are auxiliaries to general knowledge; how far they ought to conſtitute a part of the inſtruction of our ſons at ſchool.

The Mythology of the Greek and Roman authors is almoſt excluſively the buſineſs of the ſchool-boy. With reſpect to ourſelves, of the quarrels of Jupiter and Juno, and of the intrigues of Mars

and Venus and Apollo, we are more than ſufficiently weary. Ignorance of them might, indeed, ſometimes expoſe us to ridicule; but the knowledge is attended with little honour or pleaſure. To find or to make a rational meaning for ſuch fables has ſometimes been the employment of ingenious and ſtudious minds. But the only ſerious uſe to which they can be applied, ſeems to be to render us more fully ſenſible of our greater progreſs in ſcience, and our ſuperior bleſſings in religion. To our ſons, however, they muſt of neceſſity be taught. Without them hardly a page of the claſſicks could be read; and literary alluſion muſt continually loſe its reliſh; for it could not be underſtood. But with any allegorical or myſtical meaning, whether it be real or imaginary, with the truth or fallacy of the hypotheſis of Allwood and Bryant, the ſchool-boy has very little concern. He has only to remember what may illuſtrate the Metamorphoſes of Ovid, and the

the machinery of Homer; what may occaſionally point his epigram, or decorate his declamation. And for theſe purpoſes the Pantheon of Tooke is our moſt ſuitable publication on the ſubject. Of the heathen deities he tells, all that is neceſſary to be known, the names and their etymologies, the parentage, education, and actions; and this with all the ſimplicity and all the fidelity of what, indeed, from a ſimilarity of the characters and their conduct, his book not a little reſembles, the modern Calender of Newgate. The Pantheon ſhould be put into the hands of the pupil together with the Eton ſelection from the Metamorphoſes; and may be read once throughout with advantage in lieu of other Engliſh leſſons. The ſtudent will then have learned, where he may find whatever he can want to know of mythology and its fables; and when the defects of its moral and religious principles have been pointed out by the teacher, he will be ſufficiently guarded

againſt its licentious tendency and pernicious effects.

Geography is of more extenſive utility and more eſſential importance. To the ſoldier, the ſeaman, the merchant, and the traveller it ſeems indiſpenſibly neceſſary: and to every man who wiſhes to be at all acquainted with the globe, on which his creator has placed him; to know its form, its magnitude, and its nature; its various climates, and their reſpective productions; the numerous tribes of its rational inhabitants, and its wonderful adaptation to their ſubſiſtence and enjoyments; to him geography muſt be the ſource and the channel of the information he requires. The mode of teaching it has neither myſtery nor difficulty. It muſt of courſe commence with thoſe problems, of which it may not be eaſy to determine, whether they belong to geography or aſtronomy; as moſt of them are equally neceſſary to both. To know the ſituation and the uſe of the ſeveral

veral circles of the ſphere; to find the latitude and longitude of any place that may be named; to determine the ſun's place in the ecliptick; the length of the day, and its regular variations; to copy a map, and to comprehend the principle on which it is formed; theſe problems, and ſuch as theſe, conſtitute the firſt leſſons of every teacher. Our own metropolis ſhould be conſidered as a center, on which the ſtudent is placed; and from which a general notion of the bearing and the diſtance of every other country ſhould be pointed out upon a globe; becauſe there they may be moſt eaſily and clearly underſtood. The more detailed account of any particular region muſt be traced on a map; where the convenience of a larger ſcale allows every object to be more diſtinctly marked. Beſides the regular and eſtabliſhed lectures there are various other means and opportunities by which points of geography may be forcibly and effectually impreſſed upon the

recollection of the ſtudent. Of whatever place the mention occurs in his ordinary reading, recourſe ſhould immediately be had to his map, to learn not only its relative ſituation upon the earth, but whatever elſe has rendered it remarkable in hiſtory, or occaſioned its notice in the leſſon of the day. Whatever city or country, whatever iſland, river, or mountain, has by any extraordinary occurrence attracted for the preſent the obſervation of the publick; by any unuſual production of nature or of art; by a ſiege or a battle; a conſpiracy or a revolution; that ſhould invariably be adverted to in the ſucceeding leſſon of the teacher of geography; the circumſtances will ſecure the due attention of the pupils; his information will be heard with pleaſure, and therefore permanently retained.

That globes and an atlas adapted to the purpoſe ſhould be provided by the teacher, and may be eaſily obtained, it is hardly neceſſary to obſerve. But a ſuitable

able book of letter-preſs will alſo be requiſite for the pupil; which from our preſent publications it may not be ſo eaſy to ſupply. The Grammar of Guthrie is unqueſtionably the beſt that we can boaſt. But from an injudicious ſelection of ſome part of its contents, it is too voluminous and expenſive for the ordinary purpoſes of a ſchool; and what is a ſtill more ſerious objection, the later editions of it are contaminated by an infuſion of the modern philoſophy in politicks and religion. A ſummary of the natural hiſtory of every country, with a conciſe account of its inhabitants, its form of government, its manufactures and its trade, ought certainly to form a part of a book of geography. But farther than is neceſſary to illuſtrate theſe particulars, the detail of civil and military tranſactions might certainly be ſpared. Theſe, perhaps, have been the more liberally introduced, becauſe they are eaſily procured; and though they may ſoon render a compila-

tion, like Guthrie's, too expenſive for children, it will ſtill remain, like that, too conciſe to ſatisfy the curioſity of readers more advanced in age. It may ceaſe to be geography, but cannot become hiſtory. As far as geography is a ſcience, it is ſo eaſy and pleaſant, that it ought to be conſidered and to be taught at ſchool only as a relaxation from ſeverer ſtudies; and as far as it is merely an object of memory, it depends wholly upon the care and attention of the ſtudent.

With chronology, in its original and more extenſive ſenſe, the ſchool-boy has little concern. The year and all its ſubdiviſions are now preciſely fixed, and clearly underſtood; and the modes, in which antient nations calculated time, and the errors, which they committed, however they may amuſe the learned and the curious, form no eſſential part of juvenile education. In chronology, indeed, in its more limited and cuſtomary ſignification, the youth at ſchool need not en-

gage further than to underſtand the great periods, into which the duration of the world is uſually divided, and to aſcertain with tolerable accuracy the dates of ſuch tranſactions, as the courſe of his ſtudies may bring before him. With reſpect to the former of theſe, the commencement of the Chriſtian era ſhould be conſidered as the centre of calculation; and when he has fixed in his memory in what year of the world, and at what diſtance from the deluge and from the preſent period, the birth of the Redeemer took place, he is ſufficiently furniſhed with epochs, to which all other tranſactions may with propriety be referred. With reſpect to the ſecond, whatever work is to be read, the pupils ſhould be informed, not only in what age and nation the author flouriſhed, but of the period of the birth and exploits of the hero of the tale; and of any other cotemporary events, which either were remarkable in themſelves, or may contribute to the illuſtration of the

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ſubject. Thus will they not only enter on the peruſal of the volume with peculiar advantage, but acquire a habit of referring tranſactions to their proper dates, and remembering them with fidelity and preciſion. Nor is it the life of a conqueror, or the fate of an empire alone, the birth of Alexander, or the building of Rome, of which the date ſhould be aſcertained to the ſtudent; but the teacher ſhould take every opportunity of pointing out the period of events more immediately connected with literature and ſcience; the time and place, for example, of the diſcovery of the mariner's compaſs, or of the invention of the art of printing. Theſe not only have a better claim to be retained in the memory, but are more likely to give his pupil ſuch a taſte for the ſtudy, as it is his duty to promote. Though I do not think it neceſſary that chronology ſhould be taught as a ſyſtem at ſchool; there are, however, ſeveral of its minuter parts, of its auxiliary branches, which

which ought certainly to be explained. The pupils ſhould be made to comprehend the Epact and the Golden Number, to calculate with Roman numerals, and to date by the Roman calendar. They ſhould know the commencement and the ceſſation of the Olympiads; the Julian period and its conſtituent parts, the Lunar and Solar cycle, and the Interdiction. Few things give more pleaſure to boys than ſuch collateral and incidental information. Few things excite more ſtrongly the deſire of knowledge; and few, perhaps, contribute more to real improvement. Yet they are often neglected to a degree, that will be credited only by thoſe, who have been convinced of it by their own experience.

Geography and Chronology have been often called the two eyes of hiſtory; and to preſerve the tranſactions of ancient times from obſcurity and confuſion in the mind is certainly their principal uſe and object. The time, the place, and the circumſtances

cumſtances of any hiſtorical event are, indeed, of more importance than the event itſelf. Without theſe it cannot be ſufficiently diſtinguiſhed from other events of the ſame kind; it cannot ſuggeſt any uſeful and valuable reflections; and it will rather encumber the memory than enrich the underſtanding. With reſpect to the immediate objects of conſideration it may be further obſerved, that geography poſſeſſes an utility and advantages of its own; but that in its ſubſerviency to hiſtory only has chronology any dignity or value.

As to hiſtory itſelf, it is obviouſly too wide a field to be fully cultivated at ſchool. But a taſte for it may be given. The foundation of future proficiency may be laid. The ſtudy of the literature of Greece and Rome will naturally excite ſome deſire to know the origin, the tranſactions, and the decline of nations ſo diſtinguiſhed; and this deſire ſhould be encouraged and indulged. Their own writers

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are read chiefly for the language; nor will the time allow a ſufficient portion to be peruſed for the purpoſe of hiſtorical inſtruction. But the ſtudent may be directed to ſuch narratives in our native tongue, if any ſuch can be found, as may gratify the curioſity, which the authors of antiquity have raiſed; and give uſeful and valuable knowledge, without perplexing his underſtanding with ſuch political ſpeculations as he is not yet able to comprehend. In the tranſactions of his own country every man is intereſted; if not by his preſent ſituation and purſuits, at leaſt from the effects of his earlieſt and ſtrongeſt attachments. The Hiſtory of England therefore ſhould be read, as a ſubject on which every pupil ought to be inſtructed, and to which his attention may eaſily be ſecured. The ſtudents, of whatever age, ought occaſionally to read Engliſh at ſchool. Let books of geography and hiſtory be ſelected for the purpoſe; that while the organs are exerciſed to pronounce

nounce with fluency and propriety, the mind may at the ſame time be enriched by the moſt valuable of all information. In the pages of the hiſtorian the reader ſurveys his fellow-creatures, not as their accomplice, their accuſer, or their advocate, but as the impartial witneſs and judge of their conduct. He is a ſpectator of the ſcenes of their folly and depravity, without the power or opportunity to become an actor; and he may contemplate the human heart, not diſguiſed in the hypotheſis of the theoriſt, but expoſed in the tranſactions which itſelf has ſuggeſted. The juvenile ſtudent then muſt be taught, and the habit muſt be eſtabliſhed, to make his own reflections upon the narratives he peruſes; to form his own opinion of characters and actions; to give merit his applauſe, and crimes his abhorrence; to conſider hiſtory as *philoſophy teaching by example*; as experience at the expence of others; and to draw from it rules of judgment, maxims of prudence, and principles

ciples of virtue. A taſte for hiſtorical ſtudies ſhould, indeed, be diligently excited in the mind of the pupil, not only for the poſitive advantages it may bring, but for the ſake of the evils it may prevent; not only as a valuable exerciſe of the ſchool, but for the amuſement of his hours of privacy and leiſure. If he can once learn to find entertainment, as well as inſtruction, in the ſober truths and rational diſquiſitions of hiſtory, he will ſoon learn to deſpiſe the puerile fictions and the more puerile declamations of our modern novels.

Of theſe popular publications I ſhall undoubtedly, as a writer on education, be expected to give my judgment; and it is the judgment of condemnation. If the reaſons of this ſevere ſentence be required at my hands, they ſhall immediately be produced: for they can no where be ſtated with more propriety, than as an appendage to the obſervations already made on the ſtudy of thoſe authentick

tick narratives, which theſe compoſitions conſtantly profeſs to imitate; and in contraſt with which their defects may be the moſt clearly ſeen, and the moſt effectually expoſed. I am far from ſuppoſing there are not many works of this deſcription in our language, which may be read with innocence and ſafety. The novels of Fielding, of Richardſon, and of Radcliffe no man of taſte will peruſe without pleaſure, and no man of reflection without improvement. But far different from theſe are the volumes that uſually crowd the ſhelves of a circulating library, or are ſeen tumbling on the ſofas of a faſhionable drawing-room. It is not the occaſional peruſal of the beſt, but the habitual reading of the worſt, which it is the wiſh of every wiſe and good man to cenſure and reſtrain. Not a few of theſe, inſtead of poſſeſſing that eaſe, perſpicuity, and elegance of ſtyle, which ſhould ſeem eſſential to lighter compoſitions, and works intended only for amuſement, are ſo defective

fective in the common proprieties of expreſſion, and even the ordinary rules of grammar, that they cannot fail to corrupt the language and deprave the taſte of all, who beſtow their time and attention upon them. The authors of others, again, ſeem ambitious on every occaſion to introduce not only foreign idioms and phraſeology, and the inflated efflorescence of Gallick oratory, but ſuch colloquial terms and ſentences, from French writers, as, they would perſuade us, convey their ideas with greater force or perſpicuity, than any expreſſions, which our own defective language can ſupply. The real motive of the writers is probably nothing more than the contemptible affectation of ſuperior learning; but the practice has an obvious tendency to corrupt the purity, and deſtroy the character, of our Engliſh diction; and, as far as it is in the power of noveliſts to effect it, to reduce us to *babble a didlect of France.*

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Some of theſe publications betray ſuch a laxity in their doctrines of morality, and exhibit ſuch licentiouſneſs of ſentiment and deſcription, as cannot fail to inflame the paſſions, which they ought to reſtrain, and to undermine the virtue, which they profeſs to ſupport; and others, again, are made the vehicle of principles hoſtile alike to our civil and our eccleſiaſtical eſtabliſhment; while the general merit of the character, by which thoſe principles are maintained, and the attractions of the ſtory, into which they have been artfully infuſed, are deſigned to recommend them to the notice and favour of the reader, before he is aware of their purpoſe, or of his own danger.

A ſtill greater, becauſe a more general, fault of our novels is the miſrepreſentation of human characters and human life. Love, reſiſtleſs love, is there conſidered as the general agent in terreſtrial tranſactions; and though it is in truth and nature, but one paſſion amongſt many,

it is repreſented, as the univerſal principle of conduct; as the ſole diſtributer of good and evil, of happineſs and miſery, to mankind. Qualities the moſt oppoſite and irreconcileable are united in the ſame perſon to form a captivating character; and the formality and enthuſiaſm of the days of chivalry are mingled with the freedom and indifference of modern manners. Perſonal attachment, conceived at ſight, and matured in a moment, bears down alike the diſtinctions of rank, and the maxims of prudence; and by the magick wand of the genius of romance, the daughter of the cottager is exalted into a counteſs; and the labourer at the anvil or the mine ſoon graces the court and the drawing room. The hero and heroine are involved in diſtreſſes, in which no other mortals ever were involved; and generally delivered by means, by which none but themſelves ever were delivered. They are, however, always married at laſt; and attain in the poſſeſſion of each other ſuch

ſuch happineſs, as no human being ever yet attained; and ſuch as nature and providence with all their bounty never will beſtow.

By the conſtant peruſal of narratives of this deſcription the youth of both ſexes are encouraged to cheriſh expectations, that never can be realized; and to form notions of each other, which painful experience will every day refute. The mind too, by exerciſing only its weaker powers, becomes enervated and enfeebled, incapable or impatient of ſtronger and better exertion; diſguſted with the tumult of buſineſs, or the roughneſs of contradiction; and with all the realities of nature and of truth; and the moſt valuable ſeaſon of life is ſpent in the ſport of muſing, inſtead of the labour of thinking; in the indulgence of the fairy viſions of hope, and the reveries of a perverted imagination; inſtead of the purſuit of ſcience, the formation of maxims of wiſ-

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dom, and the eſtabliſhment of the principles of moral duty.

I am not preſumptuous enough to ſuppoſe that any obſervations of mine will correct a folly, that is at once ſo faſcinating and ſo faſhionable; that a ſolitary eſſay on education can prevail againſt a hoſt of novels and romances. The votes of the judicious, however, I doubt not, are in my favour; but the practice of the majority is clearly on the other ſide; and againſt meaſures which they can neither approve nor prevent, all that the minority can perform, is to aſſert the arguments of truth, and to enter the proteſt of reprobation.

CHAP. XV.

On Compoſition in Proſe and Verſe.

OF our exerciſes at ſchool compoſition is unqueſtionably the moſt important. To this all others are not only inferior in value, but generally ſubſervient in their uſe. They may be conſidered as the theory, this as the practice. They are the means, of which this is the end. With great juſtice, therefore, does it occupy ſo much of the time and attention of our publick ſchools.

The firſt written exerciſe, in almoſt every ſeat of literary education amongſt us, are nouns and verbs declined and conjugated, with the proper tranſlation of every caſe and tenſe, upon the ſpecimens exhibited in the accidence; and in many of

of them, the next employment is to rectify the Latin in the compilation of Bailey, Turner, or Clarke. The uſe and propriety of the former practice are too obvious to ſtand in need of recommendation. It compleats the knowledge of the firſt and moſt eſſential part of grammar; and it is performed at an age, when little elſe can be obtained. But in the next ſtep of our progreſs ſerious objections may be urged againſt the uſe of ſuch compilations as have been mentioned. The buſineſs is too mechanical. They require little exertion of the memory, the invention, or the judgment of the ſtudent. They teach him terminations alone; or as an able ſchoolmaſter obſerved, *to make bad Latin into worſe.*

The Exempla Minora and Moralia of Eton, and the particles of Wyllimot are much better adapted to the purpoſes of a ſchool. The youth has here not only the Latin words to ſeek: but the phraſeology to ſtudy; the ſentence to conſtruct; and,

indeed, every thing elſe to perform, that can lead him to imitate the ſtyle of the authors he has read; or to make himſelf maſter of the language, into which he is called upon to tranſlate the paſſages before him. The ſecond of theſe publications, however, is not without ſuch imperfections, as the directors of Eton ſchool could not have been expected to have allowed, and certainly ought to correct. In ſome of the ſentences tranſlated from the Latin authors, the meaning is either deſignedly changed, or ignorantly miſtaken; and that conſequently is rendered impracticable, which might often be thought deſireable, and which the compilers ſeem to have intended, a compariſon of the tranſlation of the ſtudent with the original. In other paſſages the expreſſions are not only without elegance, but ſometimes ſo aukward and obſcure, as hardly to be intelligible; and by what means the pupil is to make that good ſenſe in his Latin, which is already non-

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ſenſe in Engliſh, I do not undertake to inform him. Every thing employed in education ſhould be as perfect as poſſible in its kind. The books of the ſtudent ſhould not only be exempt from all errors, that may perplex or miſlead his underſtanding; but from any ſuch impropriety or inelegance as may corrupt his taſte.

That there has not yet, for the accommodation of theſe juvenile tranſlators, been any good *Engliſh-Latin* dictionary publiſhed amongſt us, has been frequently lamented. But the lamentation ſeems to have been more than equal to the calamity. The want is not, perhaps, much to be regretted. The common Latin for any common term in Engliſh our ordinary dictionaries will ſupply; and for every thing beyond this, it will be eventually moſt advantageous for the ſtudent to be under the neceſſity of truſting to his own recollection, or to the occaſional aſſiſtance of his ſchool-fellows or his teacher. This will compel him to pay attention to what

he reads, and to treaſure Latin phraſes in his memory; and the additional labour at the outſet will at length be abundantly recompenſed by his greater promptitude and facility in ſupplying the terms that may be required, and the ſuperior purity and elegance of his ſtyle. As an Engliſh Latin dictionary, for pupils that have already made ſome progreſs in tranſlation, Robertſon's Cambridge Phraſes is the moſt valuable work, with which I am acquainted; but no man will ever obtain any high degree of credit by his Latinity, who wants much aſſiſtance in his compoſitions from the *Theſaurus*, the *Dictionary*, and the *Phraſe Book*.

To appoint a Latin tranſlation as the exerciſe of almoſt every evening, for a certain period of the pupil's education, is the general cuſtom of our beſt ſchools; and the propriety of the cuſtom is ſupported by reaſon as well as experience. Long and diligent practice only can give dexterity and excellence. The whole of the

the time from the diſſolution of the ſchool, till the moment of retiring to reſt, ought not to be waſted in idleneſs and diſſipation. Something is gained in aid of the uſual hours of buſineſs; which, but for theſe additions, would in all ſchools be too ſhort for the numerous objects of education. To inſure the ſtudent's employing a portion of his leiſure hours for his tranſlation, it may be appointed the laſt thing in the evening, and called for as the firſt buſineſs in the morning.

Till the pupils ſhall have attained ſkill and dexterity by practice, it will be uſeful to call them before the maſter, and to explain to them the rule, which their next tranſlation is to exemplify: to require them to tell the different parts of ſpeech, and their dependance upon each other in the exerciſe propoſed; and by the ſigns of caſes and tenſes in the Engliſh, the caſes and tenſes which will be neceſſary in the Latin. This will encourage each of the ſtudents to attempt his taſk himſelf,

ſelf, by enabling him to perform it; and whether he has actually performed it without aſſiſtance may be immediately aſcertained in the morning, by calling upon him to parſe a few words of his own tranſlation; to give his reaſons for the caſes and tenſes, which he has employed. Theſe tranſlations muſt be carefully corrected by the teacher, and the reaſons of ſuch correction fully explained. The pupil may neglect what he reads; but to oral inſtruction he ſeldom fails to pay attention. He may forget the Latinity of Cæſar or Cicero; but what is given by his maſter he will always remember. Of theſe corrected tranſlations a fair copy ould be made; and as a leſſon once a ek, the youth may be called upon to d the Engliſh of the whole, a ſentence t a time, and repeat the Latin of his own verſion. This exerciſe I always found equally eaſy and beneficial to the ſtudent.

It is not an unfrequent, and it is certainly an uſeful, expedient, to let the pupils

pupils of a ſchool tranſlate into Engliſh ſelect ſpeeches and ſtriking paſſages from the authors which they read in the regular courſe of their leſſons: and afterwards to re-tranſlate their own Engliſh into Latin; that the defects or merits of their ſtyle may be ſhewn by a compariſon with the original. Should they even recollect all the words of the authors, and ſave the labour of re-tranſlation, the recollection itſelf is a valuable acquiſition. So much good Latin will be ready on future emergencies. The exerciſe itſelf will anſwer the purpoſe, if not of a tranſlation, at leaſt of a repetition.

Of poetry, whenever they tranſlate it, they ſhould be required to produce a poetical verſion. Proſe will never adequately repreſent the graces, which the ſtudent ſhould endeavour to imitate; and the unavoidable inſipidity of ſuch a tranſlation will have a tendency to impair the taſte, which the peruſal of the original is intended to improve. This will at the

ſame time conſtitute another uſeful and neceſſary exerciſe, the compoſition of Engliſh verſe. And as the ſentiment and the imagery are ſupplied by the author, the pupil will have the advantage of beſtowing his whole time and attention upon the meaſure and the language.

But whatever may be the value of tranſlation, and whatever time may be with propriety beſtowed upon it, it is ſtill only the means to an end; either the inſtrument of acquiring a language, or the handmaid of original compoſition. This laſt, indeed, in order to be practiſed long, muſt be early begun, and ſteadily continued, in Engliſh and in Latin, in proſe and in verſe. It will no doubt be difficult for children to write, who are neither very able nor very willing to think. It will not be in their power to produce ſuch ſtores of ſentiment and expreſſion, as they have not yet by reading or reflexion collected in their minds. Invention, in the moſt improved and powerful intellect,

intellect, is little elſe than new combinations of ideas already known. The imagination can produce only what it has previouſly received. The time, at which the pupils firſt attempt original compoſition, will therefore be the fitteſt ſeaſon for the preceptor to urge, what they will then moſt ſenſibly feel to be juſt, the advantages and the neceſſity of private ſtudy; of peruſing, at thoſe opportunities, when their regular buſineſs does not require their attention, ſuch works as may enlarge their faculties and every way enrich their minds. The eſtabliſhed hours and leſſons of a ſchool are never of themſelves ſufficient for all the various purpoſes of education; and it is fortunate that the ſame additional purſuits, which enable the ſtudent to perform his taſk with credit for the preſent, will beſt ſupply the means of future intellectual excellence; will furniſh him with ſentiments and images, with facts and reflections, with argument and illuſtration. Theſe

purpoſes, it is obvious, will be moſt effectually anſwered by the peruſal of our works of hiſtory and ethicks, poetry and criticiſm. And in his advice to his pupils on the ſubject, the teacher will not fail to recommend ſuch as are adapted at once to the taſte and the capacities of youth; ſuch as may captivate by the graces of their manner as well as the importance of their contents; and ſecure attention by dreſſing inſtruction in the garb of pleaſure. In the mean time the judicious maſter will eaſily determine, what may with propriety be expected from his pupils; what allowance ought to be made for incapacity and inexperience; and what ought to be required from genius and application. Original compoſition, however, muſt be attempted as ſoon as poſſible; and it is no ſmall encouragement, that every ſucceſſive attempt will facilitate every future performance. Such an exerciſe, too, may at firſt be required from the ſtudent, as ſhall not diſcourage

him by its difficulty; to give, for example, the narrative of a fable, or the incidents of a well known ſtory, in his own language; to write a familiar letter in any aſſumed character, and to any ſuppoſed friend, that happens to ſtrike his fancy; or to ſtate his opinion of the wiſdom or folly, the vice or virtue, of the hero of his claſſical leſſon.

One of the moſt uſual, however, and perhaps one of the moſt uſeful, of our exerciſes in proſe at ſchool, are thoſe moral or literary eſſays known by the technical appellation of themes. To theſe, therefore, the prudent teacher will have recourſe, as ſoon as the progreſs of his pupils will permit; and he will repeat them with ſuch frequency as their importance demands. The cuſtom of many of our ſchools, to appoint weekly one theme in our own, and another in the Latin tongue, ſeems juſtly entitled to commendation. It is as little, perhaps, as is conſiſtent with the due improvement of the ſtudent

ſtudent in this ſpecies of compoſition; and as much as is compatible with due attention to the various other exerciſes and leſſons which the complicated buſineſs of education requires.

Original compoſition, above every thing elſe, exerciſes the pupil in the rules and principles of grammar; teaches him to diſcriminate the various ſhades of meaning in ſimilar and kindred terms; to clothe his ideas in language; to arrange them in the ſentence; and to place his ſentiments in ſuch a point of view, and in ſuch ſucceſſion, as may beſt illuſtrate the truth, which he is called upon to ſupport.

It was formerly the cuſtom in many of our ſchools to require that every theme ſhould conſiſt of its ſix regular diviſions, the *propoſition* and the *confirmation*, the *ſimile* and the *example*, the *teſtimony* and the *concluſion*. But this was found by experience to be too mechanical a proceſs; and though it created on many

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ſubjects unneceſſary difficulties to the ſtudent, yet in general it allowed too little ſcope for his imagination; too little room for the exertions of his genius; and hardly any opportunity to diſplay the peculiar turn of his mind; his characteriſtick habits of thought and reflection. It continually produced ſimilies unlike their object, or examples that did not apply to it; the ſame quotations were perpetually repeated; and Alexander and Phaëton were dragged into almoſt every exerciſe of every boy. This, however, was only the too rigorous application of a valuable principle. The pupil ſhould be taught to ſearch whatever he has ſeen, or heard, or read, for reaſons, illuſtrations, and examples; he ſhould be inſtructed from the firſt in the value and the neceſſity of method and regularity in his compoſitions; to place his arguments in ſuch order as appears moſt natural and eaſy; to be cautious, that what precedes may never anticipate that, which is to follow;

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that each ſhould riſe in ſtrength above that which went before it; and that all ſhould lead directly to the concluſion, which they are intended to maintain. The force of arguments, like the ſtrength of an army, depends much upon order and diſcipline; and, like ſo many pieces of artillery, all ſhould be brought to bear, without interruption to each other, upon the point under diſcuſſion.

When any number of boys are firſt to attempt the compoſition of a theme, it will be expedient for the teacher to call them together; to explain the ſubject propoſed; to ſuggeſt ſentiments and arguments; and to give ſuch directions as may enable them to perform the taſk required. This practice may be continued as long as it is found neceſſary or uſeful; and the *theſis* may often be choſen with advantage from the leſſon of the day. As the pupils advance in age and experience, they may be gradually left to the exertion of their own talents; that each may

may learn to produce the ſtores of his own mind, and to depend upon his own ſtrength. With reſpect to the aſſiſtance of books, the ſame direction may be given on the ſubject of their exerciſes at ſchool, which may afterwards be applied to all ſubſequent compoſitions or publications; not to ſeek aid, before they begin to write; leſt it ſhould in the firſt inſtance check the efforts of their own powers; and at laſt deck their work in borrowed plumes, perhaps neither well choſen nor well aſſorted; but to produce a theme, ſuch as it may be, from their own ſtores, and afterwards to enrich it with what foreign aſſiſtance can ſupply. The exerciſe will then in its plan, its ſubſtance, and its colour, be all their own. An alluſion, a ſentiment, or an illuſtration, which ſubſequent reading has furniſhed, may then be ſo inſerted that the graft ſhall not eaſily be detected; the whole produce will appear to have ariſen from the fertility of the parent ſtock.

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As ſoon as the age and progreſs of the pupil will permit, to themes muſt be added the larger exerciſes of Declamations; to which, indeed, all the ſame general principles of compoſition are equally applicable, and therefore need not be repeated. The principal difference between the two exerciſes conſiſts in this, that the youth is now to appear in the character, not ſo much of an inveſtigator of truth, as of an advocate for the cauſe of his client; and that in his arguments and his language he aim rather at the embelliſhment of the orator, than the preciſion of the philoſopher. He is now to ſhew his dexterity as a diſputant; to be taught to diſtinguiſh arguments that are only plauſible and fallacious, from ſuch as are legitimate and concluſive; to practiſe ſome of the arts of ſophiſtry, in order to learn how they may ever afterwards be moſt ſucceſsfully reſiſted or expoſed. This exerciſe, indeed, appears to carry with it irreſiſtible recommendations. From ſuch of the pupils

pupils in the ſeminary, as are ſufficiently advanced in years and learning to undertake the taſk, two are ſelected to maintain the oppoſite ſides of ſome controverted queſtion in ethicks, in criticiſm, or in philoſophy: and as their compoſitions, after being examined and approved, are uſually read publickly in the ſchool, emulation will naturally be excited in its full force; the beſt powers of the diſputants will undoubtedly be exerted. It has, indeed, been frequently remarked that they engage in the conteſt with all the zeal of rival orators at the bar, or even rival combatants in the field; and wherever the diligence of the ſtudent can be thus forcibly called forth, a proportionate degree of intellectual improvement is the certain effect. If evidence be required to prove the juſtice of theſe obſervations, it may eaſily be found. To the compoſition and the recitation of declamations at ſchool and in college many of the moſt eloquent of our publick ſpeakers, as well

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as of our writers, have acknowledged their early and laſting obligations.

When the theme or the declamation is required to be in Latin, let a new ſubject be given; that the pupil may not tranſlate the compoſition already written in his native tongue. For in this caſe, though the words may be Latin or French, there is danger, that the idioms may ſtill be Engliſh. Till the ſtudent has learned to think in a language, he will never write it with facility or elegance. Theſe exerciſes again muſt be carefully corrected by the teacher; to ſhew the pupil how his own ideas ſhould have been expreſſed; how his own arguments ſhould have been arranged; what he ought to have done already, and what he muſt attempt for the time to come.

One ſpecies more of the uſual exerciſes of our ſchools remains yet to be conſidered, poetical compoſition. On this point the few obſervations that I have to make, ſhall be confined, for the ſake of brevity,

brevity, to the Latin language alone. In our native tongue, the performance itſelf has little difficulty, and the modes of attempting it ſtill leſs. In the Greek, when Greek verſes are required, the proceſs and the expedients muſt be ſo ſimilar to thoſe in the Latin, that directions on the ſubject would be uſeleſs repetition. I will ſuppoſe the pupil already familiar with the rules of proſody, and, by the previous practice of *Nonſenſe lines*, ſufficiently acquainted with the different meaſures of Roman poetry. He is then duly prepared to undertake one of the moſt difficult and moſt important ſteps in the progreſs of literary and liberal education. So difficult and ſo important, indeed, that no expedient ought to be omitted, which can in any degree facilitate its ſucceſs. The words of an Epigram of Martial may be placed in their natural order, or a few of them may be changed; and the pupil called upon to reſtore them to their metrical form. Or a tranſlation of the epi-

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gram may be laid before him, and his taſk be to tranſlate it again into the meaſure of the author; and in both caſes his errors may be ſhewn and his merits tried by a compariſon of his performance with the original. Select Odes of Horace may be converted into different meaſures, epick or lyrick, according to the talents of the pupil, and the judgment of the maſter. Some of the Pſalms, where the ſenſe is at once perſpicuous and poetical, may be tranſlated into the different meaſures of Latin poetry; and the performance compared with the verſions of Johnſton or Buchanan; to ſhew the pupil where he has failed, and what might have been effected. Metrical verſions into Latin of Greek or Engliſh Epigrams need not be recommended, and will not be omitted. All theſe expedients may be adopted with advantage, where the talents of the pupil are not brilliant; and, what unfortunately ſometimes happens, where the maſter is not himſelf expert in the arts

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of verſification. To each of them, however, ſpecious as they are, ſome objections may be found. With ſtudents of good talents, and perhaps with all, the moſt eligible ſyſtem appears to be, that the boy, if not from the firſt, at leaſt as early as poſſible, attempt original poetry; and that the teacher diligently correct his performance. This will not only ſhew the ſtudent how his own ideas might have aſſumed a poetical form and colour; but encourage him in future to place them in various points of view; to ſeek on every ſide for alluſion and ornament; till his imagination finds what his judgment can approve. There will come a time, indeed, when the maſter's labour may in a great degree be ſaved; when the errors of the pupil in verſification need only be pointed out; and he may be required to correct them himſelf.

With reſpect to the mechanical aſſiſtance of the *Gradus ad Parnaſſum*, a conſiderable difference of opinion has exiſted;

iſted; and undoubtedly very plauſible arguments may be urged on each ſide of the queſtion. It is ſuppoſed, on one hand, and it is true, that the ſtudent will not ſtrenuouſly exert the powers of his own mind, his memory or his invention, in ſearch of what may more eaſily be obtained, by turning over the leaves of his Gradus; and that his performance at laſt will be, not ſo much his own work, and of one uniform texture, as a motley collection of patches from Ovid, Virgil, and Horace. It is equally true, however, on the other hand, that the Gradus encourages and aſſiſts the earlier attempts of the ſtudent; that its *Epithets* and *Synonymes* often ſuggeſt ſentiments as well as language; and that the quotations exhibit the idea in a variety of poetical forms and ſituations. It is ſometimes conſidered as prudent, voluntarily to permit, what it is not in our power to prevent; and it is certain that if the work in queſtion be not openly allowed in our ſchools,

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it will be clandeſtinely employed. After all that can be urged, however, my own opinion is, that the labours of the Jeſuit have been of little ſervice to the cauſe of learning and poetry; that the number of ſound ſcholars and ſkilful verſifiers would not hitherto have been leſs, had the Gradus never been compiled; and that they would not now be diminiſhed, could it be effectually excluded from our ſchools.

To Latin verſes, however, as unneceſſary to the preſent improvement or the future deſtination of their ſons, many parents have objected; and amongſt the various notes of excuſe for the non-performance of taſks, with which the maſter of an academy is perpetually tormented, the moſt numerous undoubtedly are thoſe, which bring apologies for ſins of omiſſion againſt poetry. If, indeed, the youth be deſigned for a ſubordinate ſtation in ſociety; merely to earn a ſubſiſtence by copying the papers in a publick office, or keeping the books of a merchant, his

parents may doubtleſs plead the authority of Locke, and the ſtill greater authority of common ſenſe; that to *cheriſh a poetick vein*, and to ſpend his hours in the compoſition of Latin verſe, is waſting the time, which might be much more uſefully employed. To him the art of poetry is of much leſs value than the art of penmanſhip; and the laws of proſody can come in no competition with the rules of arithmetick. But I muſt here be ſuppoſed to ſpeak only of thoſe, to whom a literary education is deſireable, and who are ambitious to obtain it. The real utility of writing Latin verſes will be found in its aſſiſting the ſtudent to acquire the language with accuracy and expedition; to read its poets with taſte and pleaſure; to write with ſkill, facility and elegance; to place a ſentiment in different points of view, till it ſuit equally the context and the verſe; and therefore to think and to expreſs his thoughts with variety and with eaſe. But above all, this utility will be found

found in the intellectual exertion it requires; in its exerciſing equally and at once all the greater powers of the mind, the memory, the judgment, and the imagination. With the unlearned theſe recommendations will probably have little weight; becauſe they will not be underſtood. But to theſe we can add the authority of almoſt every real ſcholar in the kingdom: and though the preſident of a board of agriculture may declare war againſt *hexameters* and *pentameters*, all the great maſters of claſſical literature have courted their alliance, and been grateful for their ſervices, as auxiliaries and friends.

I have not attempted to fix the ſpecifick periods, at which theſe different exerciſes might commence, with the greateſt convenience to the ſtudent, or the greateſt proſpect of ſucceſs. For theſe muſt be determined by the diſcretion of the teachers, and the regulation of their reſpective ſchools; and, indeed, will de-

pend leſs upon the age than the progreſs of the ſeveral pupils. It is obviouſly reaſonable, that the encreaſing difficulty of their taſks ſhould be proportioned to their growing abilities of performance.

I have entered the leſs into diſcuſſion reſpecting the propriety of the ſeveral exerciſes, which I have ventured to recommend; becauſe till they are oppoſed by ſomething better than fanciful theory and faſhionable lazineſs, I ſhall ſuppoſe them ſufficiently vindicated by the long continued and general practice of our beſt ſchools. Inſtead of viewing whatever can plead antient preſcription as having its foundation in prejudice, and its popularity from cuſtom, I ſhall conſider it as confirmed by the experience and the judgment of the publick. In modes of inſtruction, as in many other human things, the beſt criterion of merit is ſucceſs; and of this, the whole weight is in favour of the eſtabliſhed ſyſtem. All who have hitherto attempted innovation; who have profeſſed

profeſſed to communicate intellectual improvement on any other terms than intellectual labour; to teach languages without the toil of compoſition in proſe and in verſe; have conſtantly failed in what they have undertaken; and leſs than the ſpirit of prophecy may predict with confidence, that they never will ſucceed.

CHAP. XVI.

On the Study of the French Language at School.

THE wiſh of parents to have their children taught the language of France is at preſent ſo ſtrong and ſo general amongſt us, that it ſeems to require, not incitement, but reſtraint. It is, at leaſt, a queſtion whether the love of literature itſelf may not, in this inſtance, be reaſonably diſcouraged. To the ſcholar this language is undoubtedly valuable; to the man of buſineſs it is often uſeful; and to moſt of thoſe employed in a publick capacity it is indiſpenſibly neceſſary. But even theſe reaſons, important and extenſive as they are, will not ſatisfactorily account for the epidemical ambition, without the aid of what they have, no doubt, contributed to eſtabliſh, the faſhion of

of the day. The exiſtence and the continuance of this faſhion muſt, indeed, be aſcribed to the combined influence of various cauſes; which it is not only unneceſſary, but foreign to the preſent purpoſe, to enumerate. The ſole object here is to enquire how far it is prudent to encourage the deſire under conſideration; or rather, how far it is beneficial that the French tongue ſhould be univerſally required in our academies and private ſchools.

French may juſtly be conſidered as the torment of every ſeminary, in which it is taught. It is the ſtudy to which the pupils apply with the greateſt reluctance, and the leaſt ſucceſs; and which therefore becomes one of the moſt frequent occaſions of penalties or correction. The teacher is generally, as he certainly ought to be, a native of France: and againſt ſuch a man the youth of this country entertain a prepoſſeſſion of diſlike. They laugh at his broken Engliſh and foreign manners; and are more diſpoſed to inſult

his perſon, than to liſten to his inſtructions: and it is too obvious to be denied, that a majority of thoſe, who undertake to teach their language amongſt us, are not calculated, either by their literary or perſonal characters, to remove the general prejudice againſt them. To protect the French teacher, therefore, againſt the miſchievous frolicks of his pupils, and to ſupport his influence and utility, becomes one of the moſt difficult taſks of the maſter: not to mention, that his own authority is ſometimes in a great meaſure diſarmed; and he is more diſpoſed to ſmile than to puniſh, by the humour and ſingularity of the tricks that have been played.

In conſequence of theſe and other obvious circumſtances, complaints of want of improvement in the pupils are made with greater frequency and with greater truth on this, than on almoſt any other ſubject of education. To the irkſomeneſs of the attempt is continually added the diſgrace

diſgrace of failure. Theſe complaints, however, whether reaſonable or unreaſonable, whether ariſing from the fault of the maſter or the ſcholar, are always a ſevere mortification to the conductor of the ſchool: and in order to prevent or ſilence them, he too often has recourſe to an artifice, which, however unjuſtifiable, is not unfrequently ſucceſsful. He allows his aſſiſtant in teaching the language to begin where he ought to end. Inſtead of inſtructing the pupils in its theory and principles, by the ſtudy of its grammar and its authors, he initiates them at once in what he calls the practice of ſpeaking it. By the continual repetition of ſentences and dialogues he puts them in poſſeſſion of a few colloquial phraſes on the ordinary ſubjects of converſation: till each in the holidays is able to delight his deluded parents, if they happen to be ignorant of the language, by his proficiency and his fluency; and to aſtoniſh and perplex the ſervants, by calling for his food

or his playthings in a dialect, which they do not underſtand.

In order to ſecure this proficiency and fluency in ſpeaking French, ſome of our faſhionable academies announce it in their *cards* and their advertiſements that it is conſtantly ſpoken in the ſchool and in the family; an expedient to which the objections are at leaſt equal to the recommendations. When the poor youth is compelled by the fear of pains and penalties to ſpeak excluſively in French, while he very imperfectly underſtands it, he is in a great meaſure excluded from the pleaſure of converſation; from the unreſerved interchange of ſentiment with his ſchoolfellows; and ſoon learns to hate the language, in proportion as he hates reſtraint. What was intended to accelerate his progreſs, will often be found eventually to retard it. It is a frequent ſubject of complaint againſt the natives of our iſland, that they ſeldom poſſeſs a ſufficient command of words, ſufficient promptitude

titude and volubility even in their own language. It is obſerved that, when an Engliſhman has ſentiment ready, he has expreſſion to ſeek; and this, not only in the timidity of addreſſing a publick aſſembly, but in the eaſe and confidence of private converſation. And ſurely this defect, whatever be its extent and inconvenience, muſt be rather encreaſed than diminiſhed, by converſing, during the moſt docile period of life, in a foreign tongue. By what means, likewiſe, an Engliſh youth in an Engliſh ſchool and an Engliſh family is to attain the correct idiom and correct pronunciation of the French language, it will, I think, require all the ingenuity of a faſhionable academy to explain. But that he will acquire ſuch habits both of phraſeology and enunciation, as it will afterwards be equally neceſſary and difficult to correct, it is very eaſy to conceive, and very rational to conclude. He may ceaſe to ſpeak the language of his own country, but he will

not attain the language of France. The crow, we are told in the Indian fable, was ambitious to walk like the pheaſant. But though ſhe loſt her natural gait in the attempt, ſhe did not acquire the graceful motion of her rival.

To this ſuperficial and mechanical acquaintance with the language, it is an objection not without weight, that it uſually generates conceit and affectation. When a knot of miſſes juſt releaſed from a boarding ſchool, or a few boys during the holidays, are able to ſupport a converſation with their own party in broken and barbarous French, they ſeldom fail to ſhew their fancied ſuperiority by addreſſing each other in a dialect, which the company in general do not underſtand. And though they are often encouraged in the practice by the natural partiality of their parents, and the praiſes, which politeneſs forces from their friends; yet it ſurely ought not to excite leſs diſguſt, for it ſhews no leſs rudeneſs or pedantry,

dantry, than if a junto of ſcholars, in the midſt of a faſhionable circle, ſhould converſe among themſelves in one of the learned languages, or diſcuſs the profoundeſt queſtions of ſcience and philoſophy.

It is frequently urged, as a motive for learning French at ſchool, that it will enable the ſtudent to converſe with ſuch foreigners as happen to viſit the country; to perform acts of politeneſs and accommodation to ſtrangers, whom buſineſs or curioſity may have brought amongſt us; and the propriety, and even the generoſity, of the motive, as far as it extends, will not be called in queſtion. To men of letters, and of the liberal profeſſions, it applies with conſiderable force; but to the queſtion, whether French ought or ought not to be learnt at ſchool, it hardly applies at all. When the value and utility of a language are admitted; the moſt convenient time and manner of attaining it will ſtill remain to be conſidered. Let

it be remembered too, that to ſtudy the French language upon this principle is undertaking ſuch a taſk for the accommodation of foreigners, as they ought to undertake for their own. It is paying a compliment, where we ought to receive it. To this it may be added, that our attempts to converſe with a Frenchman in his native language more frequently incur his ridicule, than engage his gratitude; and that in a language, of which ſo large a proportion of the terms has been perverted to the purpoſes of licentiouſneſs, he who is not completely maſter of it, will often employ expreſſions of indecency, without being ſenſible of the offence he has committed.

It is not to be ſuppoſed that the numerous branches of ſcience, to which our academies profeſs to attend, can all be ſucceſsfully cultivated at once. Neither the hours deſtined to ſtudy, nor the capacities of children, are ſufficient for ſuch varied application. The time, therefore, which

which is beſtowed upon French, will be deducted from ſome other purſuit: the language at laſt muſt be conſidered rather as an exchange, than an acquiſition; and an exchange, which will not eaſily be ſhewn to be always for the advantage of the pupil. In our publick ſchools, with all the talents and reputation of the maſters, and all the means of enforcing diligence upon thoſe entruſted to their care, they find claſſical ſtudies alone ſufficient employment for more years than boys uſually ſpend at an academy. And by what ſuperior ſkill and application, or rather by what magick or miracle, are theſe academies to enſure the acquiſition of ſo much more information, than our publick ſchools pretend to convey! An unprincipled teacher, indeed, may flatter an unlearned parent with the extravagant expectation, that to the ſucceſsful ſtudy of the learned languages he can unite the additional accompliſhments of writing and arithmetick, French, drawing, and ma-

thematicks. But the truth is, what the maſters of our moſt reſpectable academies have too much integrity, as well as underſtanding, to conceal, that where the attention of the pupil is divided amongſt ſuch a variety of purſuits ſome muſt be greatly neglected, or none can be more than ſuperficially underſtood. Claſſical literature is uſually the ſacrifice to the reſt. It would engage the largeſt portion of time and labour both from the inſtructor and the ſtudent. It requires the moſt expenſive aſſiſtant. Improvement in it makes the leaſt ſhew, and brings the leaſt credit. For a comparatively ſmall number of parents can judge of what progreſs has been made in it, or juſtly appreciate its value. The ſubſtance therefore is willingly diſregarded, where the ſhadow will anſwer the purpoſe. The firmeſt baſis of all ſcience is neglected, in order to decorate a flimſy and glittering ſuperſtructure. The ſterling metal of Greek and Roman literature is exchanged for

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an adulterate currency, and ornaments of French plate.

The different number of the objects, to which their pupils are reſpectively called upon to attend, is, indeed, one of the moſt material diſtinctions between our academies and our publick ſchools; and as this is a point of ſerious importance in itſelf, and engages at preſent a conſiderable degree of attention amongſt us, it is preſumed the reader will pardon a few further obſervations upon it; even though they ſhould lead him a little aſide from the immediate object of diſcuſſion. The holidays in our academies are uſually much leſs frequent, and their hours of buſineſs conſequently much more numerous, than in our publick ſchools; and theſe additional hours in the former may with great propriety, becauſe with great advantage to the riſing generation, be employed in the acquiſition of ſuch arts and accompliſhments, as the latter do not profeſs to teach. It is obviouſly deſire-

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able that a youth ſhould be inſtructed in the rudiments of ſeveral different ſciences; both becauſe the ſciences in general are ſo intimately connected with each other, that no man can be completely acquainted with one, who is a total ſtranger to the reſt; and becauſe I would not only excite in the mind of the ſtudent the deſire of extenſive information, but point out to him by what means it may afterwards be moſt ſucceſsfully attained. Thus far our private ſeminaries ſeem entitled to unqualified praiſe. The misfortune is, that the ſyſtem has either been carried to too great an extent, or not wiſely purſued. It is certainly uſeleſs, and probably injurious, to our children, to attempt to force upon them a greater variety of inſtruction, than nature has given them capacity to receive. *Nobody*, ſays Johnſon, *can be taught faſter than he can learn. The ſpeed of the horſeman muſt be limited by the power of his horſe.* And the obſervation is equally juſt whether it

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be applied to objects too abſtruſe or too multifarious for the faculties and diligence of the ſtudent. When almoſt every hour brings a new employment; when he is hurried from his Latin to his Drawing, from his French to Book-keeping, and from his Greek to Mathematicks, nothing can ſink deeply into his mind. His attention, inſtead of being fixed to its object, is diſtracted by perpetual change; and the principal effect of every ſubſequent ſtudy is only to efface the impreſſion of that which went before it. That the youth may be able to finiſh his different taſks within the time that can be allowed, the performance of each is facilitated by every expedient, which the ingenuity of the teacher can ſuggeſt; and thus his intellectual powers are rather amuſed than invigorated, enfeebled rather than enlarged. Inſtead of conſidering what he has already attained as only the means to an end, as the foundation on which a valuable ſuperſtructure ſhould after-

afterwards be erected; he is too apt to conclude that becauſe he knows a little of many things, he knows enough of every thing. He has learnt to talk, rather than to think; and inſtead of delighting us in converſation by his talents and intelligence, he often diſguſts us by his vanity and affectation. It is probably in circumſtances like theſe, that the reaſons muſt be ſought, why we ſo frequently meet with men poſſeſſing information of conſiderable extent and variety; but which, being neither correct nor profound, brings little honour or advantage to themſelves or others. The ſections of the cone and the verſes of Euripides are familiarly known only to a few of our moſt celebrated ſcholars; but we have amongſt us a thouſand ſuperficial ſciolists, who can play tricks with an electrical apparatus, or give botanical names to the weeds in a hedge row. In the ſame circumſtances alſo, the cauſes may perhaps be found, why the taciturnity, for which

our countrymen were formerly diſtinguiſhed, is rapidly giving way to a loquacity, not inferior to that of our Gallick neighbours. Numbers amongſt us have already attained to conſiderable eminence in the art, which Raymond Lully once valued himſelf highly upon teaching in France; and which conſiſts, according to the definition of Deſcartes, in talking with great fluency, and little judgment, on ſubjects which they do not underſtand.

Our publick ſchools have proceeded in nearly an oppoſite direction; and hitherto, as far as literary education alone is concerned, with much greater ſucceſs. Whatever would render the attainment of knowledge too eaſy to their pupils, the tranſlation, the *ordo*, the *interpretatio*, and the notes, is uſually prohibited and diſcarded. For the conductors of thoſe ſchools are fully ſenſible that it is the time and labour required, which at once make the preſent acquiſition valued, and prepare the mind for thoſe, which it may after-

afterwards be called upon to attempt. They do not appoint thoſe taſks, which may moſt encourage the ſtudent by their facility, nor even thoſe, which may at firſt view appear moſt directly uſeful, or moſt immediately neceſſary, to the future deſtinations of their pupils; but ſuch as are ſufficiently difficult in the performance to employ the ſtrongeſt powers of the mind, and to demand the moſt diligent and perſevering application. For they are convinced of the truth of the obſervation, which there is continual occaſion to repeat, that in youth the intellectual faculties generally receive improvement in proportion to the exertions which they are compelled to make. The cuſtomary exerciſes in thoſe ſchools are not Engliſh tranſlations and Engliſh themes, the mechanical operations of arithmetick, or the repetition of a colloquial dialogue from the French; but the interpretation and the analyſis of the writers of Greece and Rome; to commit their moſt ſplendid

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paſſages to memory; and to imitate in original compoſition all the force of their ſentiment, and all the graces of their expreſſion. The teachers know from their own experience that when the learned languages are attained, no other obſtacle can materially retard the ſtudent in his purſuit of knowledge; that every remaining diſtrict in the regions of ſcience will be comparatively an eaſy conqueſt. Thus it is, that a ſkilful commander will ſometimes direct his troops, in the firſt inſtance, to attack the ſtrongeſt points of the enemy's intrenchments; becauſe he is aware, that if theſe are carried, the reſt muſt without difficulty fall into his hands. And thus it is, that when the infant Hercules has cruſhed his ſnakes, we feel little anxiety for the ſucceſs of any enterpriſe, in which it may afterwards be his duty to engage.

To return from this digreſſion to the immediate ſubject of conſideration, let it be remembered, that whatever may be the

the portion of time beſtowed upon the French tongue at ſchool, and whatever may be the value of the objects neglected for its ſake, it will at laſt be very imperfectly acquired. At ſixteen or eighteen years of age, when the underſtanding of the pupil has attained to ſome degree of maturity, and he has made a conſiderable progreſs in other languages and in general ſcience, he will then learn more French, and to better purpoſe, with a private tutor in a few months, than he would have obtained in all the years preceding, by the cuſtomary leſſons of an academy. This is certainly an important, and, in my opinion, an unanſwerable argument, that the earlier periods of education may be more beneficially employed. The foundation of French may undoubtedly be laid at ſchool. The Grammar may be learnt. But the language can be thoroughly underſtood only at a more advanced period of life. The pronunciation is to be

be compleatly attained only by foreign travel.

Could the language, however, be perfectly obtained, without prejudice even to other ſtudies, ſtill there are very ſerious objections to its being made a general object of the earlier part of Britiſh education. Many of the modern publications in it abound in ſentiments and opinions hoſtile to every thing which we have been taught to eſteem and cultivate; to the precepts of good morals; to the principles of our civil government; and to the doctrines of our national religion. Nor are theſe dangerous and noxious tenets found only, where they might in ſome degree be expected, in the theories of the politician, and the diſquiſitions of the philoſopher. But by the dexterity of literary chemiſtry they are infuſed into writings of every deſcription; they are brought to unite with principles the moſt oppoſite and heterogeneous. The hiſtorian interrupts his narrative and relaxes

his gravity to ſneer at the prieſthood and the privileged orders of ſociety; and the traveller pauſes in his journey to complain of the reſtraints and the wretchedneſs of civilization, in compariſon with the freedom and felicity of ſavage life. The naturaliſt in his reſearches can find a confirmation of his infidelity, inſtead of new proofs of revelation; the mechaniſm of nature, inſtead of the wiſdom of her creator: and the noveliſt, when his licentious ſentiments and deſcriptions have enflamed the paſſions of his reader, will generally furniſh him with a principle, on which they may be indulged without reſtraint and without remorſe. Even the compiler of a dictionary will contrive, in the midſt of verbal definitions, to teach practical cruelty under the title of univerſal philanthropy; atheiſm in the diſguiſe of devotion; and rebellion and revolution in the form and colour of the natural rights of man. Theſe ſurely are not the authors which our children ought to

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peruſe; nor will theſe, if they learn the language, be eaſily kept out of their hands. In the ſchool and with the teacher a proper ſelection of books may without difficulty be made. But in their hours of privacy and leiſure who ſhall reſtrain them! who ſhall prevent their reading, according to the uſual perverſeneſs of our nature, the works moſt likely to miſlead their underſtandings, and corrupt their morals; and that too with the greateſt eagerneſs, becauſe they have been the moſt ſtrictly forbidden.

It ought to be another reaſon againſt this epidemical love of the French language; or at leaſt againſt making it a general object of ſtudy in our ſchools; that the ſyſtem is zealouſly encouraged by the French themſelves; and this evidently from views and motives, againſt which Engliſhmen ought to be on their guard. It is the frequent boaſt of the natives of France, that wherever they are admitted, they quickly find means to in-

troduce their language and their manners; and it is certain that they wiſh to be the arbiters, amongſt the nations around them, in taſte as well as in principles; in literature and ſcience, as well as in government and morals. The ambition to become the dictators of Europe is every where diffuſed among them. It did not influence the conduct of Lewis the Fourteenth with greater force, than it agitates the heart of the loweſt republican at the preſent day. He is now, indeed, a member of the Grand Monarque, or, to uſe their own bombaſt, he is one of a *nation of kings*. On the ſame principles they have laboured from Richlieu and Colbert down to the laſt plunderer of Italy, to make France the general ſeat of art and ſcience; to have Paris diſtinguiſhed as the Athens of modern times. On the ſame principle they ſtill labour to render French the general language of mankind; and mankind, by an infatuation, of which they do not perceive the con-

conſequence, appear willing to adopt this alſo, amongſt other dangerous objects, which France has recommended. They have laboured, indeed, with a degree of ſucceſs, which may well flatter their individual and national vanity; but which too many other nations will long have abundant reaſon to lament. If then we employ a large proportion of the time and attention of our children in the ſtudy of their language, and conſequently ſuffer the riſing generation to imbibe that partiality for their opinions, manners, and principles, which the faſcination of their writings will not fail to introduce, we certainly aſſiſt them in the great object of their purſuit. We adopt a meaſure the more dangerous, becauſe its efficacy is not ſuſpected; and which will certainly, though imperceptibly, ſap the foundation of that national independence, which has hitherto been ſo nobly ſupported; and prepare the minds of our poſterity to welcome thoſe fetters, which our enemy

makes no ſecret of his deſire to impoſe upon them.

I am far from wiſhing my countrymen to be deprived of the important advantages to be drawn from the literature of France. Its value I have no wiſh to depreciate; and it does not ſtand in need of panegyrick. In arts, as well as in arms, the French have long been juſtly ranked with the moſt illuſtrious nations of the world; and my eſtimation of their talents is abundantly ſhewn by my apprehenſions of their influence and effects. But to deſcend to the humble objects of the preſent inveſtigation; I cannot wiſh additional vexation to be impoſed upon our ſchoolmaſters, by calling upon them to teach a foreign language to our children, which may be afterwards attained with greater convenience and ſucceſs. I would not have thoſe hours of the riſing generation waſted upon it, which may be employed upon objects of much greater uſe, and more immediate neceſſity. I would

would not have our ſons and daughters univerſally called upon to learn a language, which a large proportion of them will never attain, and a ſtill larger will never employ. I would not have them indiſcriminately required, merely as a faſhionable amuſement, to ſtudy publications, from which the danger of corruption is at leaſt equal to the proſpect of advantage.

With thoſe, to whom the language is neceſſary in commercial tranſactions, in the duties of a publick ſtation, or for the purpoſes of general knowledge, with them there is no other alternative than to *ſtand the hazard of the die.* But this hazard may be diminiſhed or avoided by thoſe meaſures, which prudence obviouſly ſuggeſts. The French tongue need not be ſtudied, till the underſtanding of the pupil has attained ſome degree of maturity; till the foundations of ſolid ſcience have been laid; and till his moral and religious principles are firmly eſtabliſhed. Then

indeed, and perhaps then only, can the ſtudent with ſafety peruſe the writings of the French in his own country, or venture upon foreign travel to acquire the delicacies of foreign pronunciation. Then we may reaſonably hope that he will extract the ſweets, without imbibing the poiſon; that he will enlarge his views without perverting his principles, and enrich his underſtanding without depraving his heart.

CHAP-

CHAP. XVII.

On Compulſion and Correction.

WE are told by Locke, in his Treatiſe on Education, that ſo general a paſſion for literature prevailed in his time amongſt the ingenuous youth of Portugal, that it was as difficult to reſtrain them from exceſs in the purſuit of it, as it was at the ſame period amongſt ourſelves to ſecure the requiſite degree of application. The ſtudents, he aſſures us, were as fond of ſcience, *as if it had been forbidden.* It cannot be ſufficiently lamented that our philoſopher has not informed us by what means this laudable paſſion was excited and continued. For ſuch an epidemical love of letters is the great *deſideratum* in our ſchools. The intelligence would

probably have been received at the time with gratitude by the publick, as a national benefit; and it would undoubtedly be accepted at this day by the inſtructors of our youth as an ample compenſation for the cenſures, which in many parts of his work he has ſo liberally beſtowed upon the profeſſion. We are unfortunately left, however, not ſo much to admire what he has communicated, as to regret, what he has omitted. It ſtill continues to be, as it has always been, one of the moſt difficult, as well as moſt important, duties of a ſchoolmaſter, to ſecure diſcipline amongſt his pupils; to engage due attention to his inſtructions, and to ſtimulate them to diligence in their ſtudies; to reſtrain petulance in their language; to preſerve decency in their manners; and to correct vices in their conduct. For theſe purpoſes various expedients have been deviſed; and probably every ſeminary has ſome regulations of its own. Different modes of proceeding become

come neceſſary according to the age, the temper, and the talents of different boys: ſome peculiarity in his reſources will be ſuggeſted by the diſpoſition, the circumſtances, and the experience of every attentive teacher: and a variation in rewards and puniſhments becomes neceſſary, even for the ſame merits or offences. Whatever has been rendered familiar by its frequency, is proportionably weakened in its effects. In a diſſertation upon the premiums and penalties of a ſchool it will not be always neceſſary to make a diſtinction between diligence in ſtudy, and acts of virtue; or between negligence in buſineſs and immoral conduct. The meaſures muſt be nearly ſimilar, by which either of the former is to be encouraged, or either of the latter corrected. A few ſuch expedients ſhall be ſtated, as have been already adopted with ſucceſs, or may be generally applied. And if theſe ſhould be thought to have been ſufficiently obvious without a formal enumeration; let it

be recollected, that in this caſe, as in moſt others, nature has wiſely provided, that what is moſt uſeful and neceſſary, ſhould be the moſt eaſy to be found. On a ſubject, to which ſo much attention has in all ages been ſo juſtly paid, little novelty can be expected. One of the monarchs of antiquity is ſaid to have promiſed a magnificent reward to him, that ſhould invent an untried pleaſure; and he, who ſhould diſcover a new and efficacious means of enforcing juvenile diligence would deſerve to be ranked amongſt the benefactors of mankind.

With the pupils the firſt and moſt obvious incitement to their duty is the hope of praiſe, or the fear of cenſure, from the maſter; and it is of ſerious moment that theſe ſhould preſerve their weight and value by being temperately exerted. Cenſure muſt be inflicted wherever circumſtances require it; but it may be diſcreetly proportioned to the offence. Praiſe, if employed upon every trivial

occaſion, will loſe its influence by its familiarity; and if too laviſhly beſtowed, even where ſome portion of it is juſtly due, no higher degree will remain for extraordinary emergencies; for extraordinary exertions of genius or application. The omiſſion of a leſſon may be puniſhed by encreaſing its length. The moſt equitable penalty for idleneſs is the performance of a double taſk. Either negligence or tranſgreſſion may often be effectually corrected by confining the ſtudent to his deſk during an hour appointed for relaxation; by ſending him to his room before the uſual time of retiring to reſt; by refuſing him permiſſion to viſit his friends when invited; or by denying him a meal. The laſt penalty, indeed, ſhould not be frequently inflicted; as it is liable to a very illiberal interpretation; and for the ſake of the health of the pupil, the meal denied ſhould never be the firſt of the day.

Another

Another powerful principle, which ſhould be carefully kept alive in the minds of youthful ſtudents, is ambition or emulation. The ſchoolboy is not leſs influenced, than mankind in general, by the ſentiments of thoſe immediately around him. The contempt or the eſteem, the applauſe or the ridicule, of his comrades are amongſt his moſt efficacious motives of action. To be entitled to precedency in his own claſs, or to be promoted to a higher, according to his learning and merit, has a very forcible and beneficial influence upon the infant mind; and by the effects of habit this influence will be continued even when maturer age and ſucceſsful induſtry have brought him to the head of his ſchool. The weight and value then of this point of honour, of this publick opinion, within the circle of his ſeminary, the maſter ſhould by every means in his power preſerve and ſupport. Fortunately too theſe motives of action in early youth, uſually promote the more generous,

generous, not the meaner, paſſions; the fair and open competition of rival talents; not the artifice and malignity of political intrigue.

Another efficacious incentive to diligence amongſt the pupils of an academy is periodical examinations in their reſpective departments of ſtudy; the juniors in reading, writing, and arithmetick; and thoſe more advanced, in the conſtruing of certain portions of the claſſicks previouſly appointed; in various kinds of compoſition in verſe or proſe; and by oral interrogatories on the ſubject of grammar, mathematicks, and philoſophy. On ordinary occaſions theſe examinations may take place before the principal maſter alone; but at ſtated ſeaſons a ſelect number of the friends of the ſchool, or a few viſitors of learning and judgment, may be admitted with advantage. Their attendance, and the expectation of it, will ſtimulate the exertions of the teachers, as well as of their pupils; for both will feel

their

their reputation to be intereſted in the ſucceſs or failure of the day. According to the reſult of theſe examinations, judgment ſhould be publickly paſſed upon merit; the principal promotions ſhould take place amongſt the claſſes; and the higheſt honours and rewards of the ſchool ſhould be beſtowed.

On theſe, and on any other ſuitable occaſions, the beſt exerciſes may be ſelected and read publickly in the ſchool; and thoſe of very ſuperior merit may be tranſcribed into a book provided for the purpoſe. The names and ages of the authors may be preſerved in a liſt of honour, open to the inſpection of the pupils and their friends; and prizes may be diſtributed in each department of ſcience with appropriate mottoes and inſcriptions. Such of the ſenior ſtudents as are diſtinguiſhed equally by their progreſs in literature and the propriety of their general conduct, may be raiſed to the rank and office of monitors; an appointment, which at once

once rewards the merit of the pupil, and aſſiſts the diſcipline of the maſter. To this appointment, indeed, it has ſometimes been objected, that monitors are not exempt from the negligence and errors, to which boys in general are ſoliable; that they muſt have their friendſhips and enmities amongſt their ſchoolfellows; which their authority gives them an opportunity to indulge, at the expence of juſtice and their duty. But no experienced ſchoolmaſter will conſider this objection as of any material weight. If the monitors are judiciouſly choſen and properly ſupported I have always found that their impartiality, as well as their attention, might very ſafely be truſted. The confidence repoſed in them ſeldom fails to ſecure the integrity of their conduct.

A holiday may be promiſed at a given diſtance of time, as the reward of general propriety of conduct in the interval; of a certain number of good exerciſes to be pro-

produced; or of a ſpecifick progreſs to be made in writing and arithmetick. The holiday will of courſe be given when the conditions have been fulfilled. The names of thoſe whoſe behaviour and improvement have moſt deſerved it, will be announced to their ſchoolfellows; and the effects of ſuch a meaſure will be greater and more extenſive than would be eaſily credited by thoſe, by whom they had not been ſeen or tried.

Conſiderable advantage again may be derived from the judicious uſe of pecuniary penalties and rewards. The former ſhould be impoſed as much upon ſome general principle as circumſtances will admit; but the latter muſt neceſſarily be left to the authority and diſcretion of the maſter. For appearing too late in the ſchool, for tranſgreſſing the boundaries preſcribed, or for ſpeaking Engliſh in the hours devoted to French, a ſpecifick forfeit may be required and enforced. But the due proportion of a reward for a *repetition*

petition or an epigram will depend upon their reſpective merits, of which the teacher muſt be the judge. It ſhould, however, be made evident, even to the pupils themſelves, that the money levied for tranſgreſſion is wholly employed in the reward of duty; that no part of it is diverted into any other channel; to ſerve any other purpoſe than the encouragement of learning and virtue. I am aware of the objections that may be ſpeciouſly urged againſt the ſyſtem under conſideration. But would parents and guardians univerſally adopt the very eligible meaſure of a fixed weekly allowance of money to every youth at ſchool, moſt of theſe objections would be effectually removed. Every pecuniary penalty incurred would then be in reality a puniſhment; as it would deprive the offender of ſome pleaſure, which he might otherwiſe have procured: the ſame forfeiture would fall with leſs inequality upon different offenders; and as theſe forfeitures ought never

to

to exceed the regular allowance, no youth could be driven to diſhonourable means of raiſing the money to purchaſe an exemption from the performance of his duty, or from the chaſtiſement of its neglect. If, however, the ſyſtem be ſtill thought objectionable, let it be remembered that no ſpecies of diſcipline has yet been deviſed, againſt which plauſible objections may not be adduced. It is one of the imperfections of human things, that to almoſt every good is annexed an inſeparable evil; that the moſt valuable objects are generally the moſt liable to abuſe, and become the moſt noxious when miſapplied.

The laſt and greateſt puniſhment for obſtinate miſconduct is expulſion from the ſociety. In our publick ſchools the fear of this is proportioned to the diſgrace by which it would be followed; and it is therefore a valuable and powerful engine of diſcipline. A youth expelled from Eton or Weſtminſter generally bears the ſtigma

ſtigma through every future period of his life. But unfortunately in a private ſeminary this conſideration has little weight and little regard. It is a puniſhment, which from attention to his immediate intereſt, the maſter is ſeldom willing to inflict. He fears to loſe at once a pupil, and the friendſhip of a family. Even when inflicted with the greateſt prudence and juſtice, it may generally be deſpiſed by the offender. His diſgrace is ſeldom extenſively known; and where it is known the moſt, ſome needy adventurer in an academy is always ready to receive him, and laugh at the folly of the preceptor, by whom he was expelled.

Theſe expedients, and ſuch as theſe, will not be without their value and utility; but it will be found, that to enforce diligence, or to correct vice, the laſt reſource in all caſes muſt be the rod. Of all good diſcipline at ſchool, I have ever ſeen reaſon to believe, that this muſt continue to be, what it has hitherto been, the

the beginning and the end, the baſis, and the completion. On this delicate and important point, indeed, it muſt not be diſſembled, that the judgment of Quinctilian is againſt me. But by his own confeſſion, the general practice of antient times, as well as of the beſt of our modern ſchools, was always in favour of my opinion. This doctrine, however, ſeems to be growing daily unpopular and unfaſhionable. It is one of the eſtabliſhed ſyſtems, which the innovators of theſe times have condemned, and the reformers have undertaken to correct. It is, indeed, eaſy to declaim on the tyranny and cruelty of the too frequent uſe of the rod; to enumerate inſtances of its miſapplication and exceſs; to ſuppoſe extreme caſes, in order to ſubject them to cenſure and reproach. How difficult ſoever it may be to prove, it is ſtill eaſy to aſſert, that the conſtant fear of chaſtiſement is a principle of action adapted only to ſlaves, and the frequent infliction of it, treatment fit only for beaſts

beaſts of burthen. Nor can willing auditors of ſuch declamation be wanting in an age, when the exertion of parental authority is continually relinquiſhed for the indulgence of parental affection; and the permanent advantage of our children daily ſacrificed to their immediate gratification; when benevolence and philanthropy are the affectation of almoſt every individual, and the watch-words of almoſt every party; from the ſpeculative reformers of religion and civil policy, to the taſk-maſters of negroes, and the miniſters of the guillotine. Upon the pretext, accordingly, of excluding corporal puniſhment, many ſchools have riſen amongſt us, with the rapidity of exhalations; but for want of the utility, which ſuch puniſhment would have ſecured, have with little leſs rapidity diſappeared. I have heard an intelligent maſter, who had made the experiment, declare, that upon ſuch a ſyſtem no eſſential ſervice could be done; that authority could not be ſupported,

ported, diligence ſucceſsfully enforced, or vice effectually corrected. I know not that any maſter of an academy, how ſtrongly ſoever he might feel the neceſſity of the rod, has ventured openly to write in its defence. Such a ſtep, indeed, would in all probability have been followed by the loſs of his popularity, and the ruin of his ſchool. The truth therefore muſt be avowed by an advocate, who has nothing to fear from its effects. The univerſal practice of our beſt ſchools is not likely to be wrong; and caſes may eaſily be ſpecified in which it is obviouſly right. The moſt uſeful of our ſcholaſtick exerciſes are generally the moſt difficult. Arguments drawn from their utility will have little weight with children, who can but imperfectly underſtand them. The motives which affection and liberality can ſupply will not long be able to counteract the love of eaſe or the love of play. The pain and ſhame of correction alone will be found permanently efficacious.

Who,

Who, indeed, would ſubmit to the drudgery of repetition and compoſition, but from the apprehenſion of ſome greater evil, as the conſequence of idleneſs or diſobedience! A pupil will ſometimes not only neglect his taſk, but refuſe to perform it; and even declare his contempt of every penalty ſhort of corporal chaſtiſement. It will often happen that the aſſiſtant teachers, and ſometimes that the maſter himſelf, will be purpoſely inſulted. There will be frequent occaſion to repreſs ſwearing or obſcenity; deliberate falſehood; and even fraud or theft. For theſe offences perſonal chaſtiſement will be found indiſpenſibly neceſſary. The rod muſt be employed to correct habits, which might otherwiſe lead to a life of infamy, and terminate in a death of ſhame*.

If

* In oppoſition to the uſe of the rod in teaching languages it was obſerved by Locke, and has ſince been frequently obſerved by others, that our inſtructors

If the propriety of corporal puniſhment be admitted, the only queſtion remaining will be, how it may be beſt adminiſtered, at once with efficacy and with humanity. Of the multifarious duties of the maſter of an academy, this is one of the moſt difficult and the moſt unpleaſant. To detect an offender often perplexes his ſagacity, and to puniſh him is often painful to his feelings. Correction always attaches to him an important reſponſibility; and not ſeldom expoſes him to cenſures equally unmerited and ſevere. Even this, however, muſt be performed; and the principal maſter ought to reſerve the

in Dancing, Drawing, or Fencing, ſeldom inflict perſonal correction upon their pupils: and why then, ſay they, ſhould the teachers of Greek and Latin? To this it is obvious to reply, that the acquiſition of theſe accompliſhments is rather an amuſement than a ſtudy, requiring neither very laborious nor very irkſome application; and that ſubmiſſion to the teacher is enforced, when neceſſary, not by a rod in his own hand, but by the authority of the parent at home, and that of the maſter at ſchool.

right

right of perſonal chaſtiſement excluſively in his own hands. He is accountable for its propriety, and therefore ſhould not truſt it to any diſcretion but his own. From him too it will be received with the moſt implicit ſubmiſſion, and produce the greateſt effect. The uſher may have been irritated by the provocation he has received; but the maſter will hear the complaint without paſſion; and judge of the offence with impartiality. It will well become him too, for it will encreaſe the efficacy of his chaſtiſement, if he pauſe beforehand to ſtate, that it is with reluctance he applies it; that a ſenſe of duty alone compels him to perform ſo irkſome a taſk; and if he perform it at laſt with temper, judgment and diſcrimination. The Chriſtian preceptor may reaſonably be required to practiſe towards his pupils the forbearance of the heathen philoſopher towards his ſlave; and not to inflict puniſhment under the influence of anger. Not to command his paſſion, is, indeed, a

defect in a ſchoolmaſter, which ſeems to deſerve as little indulgence as it is likely to obtain. It betrays weakneſs of mind; grows into acts of capricious cruelty; ſometimes occaſions a ſerious injury to the ſcholar; and always leſſens authority by exciting reſentment or contempt. It will ſometimes happen that where infamous offences merit abhorrence or indignation, it may be proper to aſſume its appearance. But in all ordinary caſes the maſter ought to puniſh with the apathy of general laws; and, as much as poſſible, with their regularity and ſyſtem. The odium and offence of correction will uſually be diminiſhed in proportion as he can adminiſter it according to any eſtabliſhed rules, which are previouſly known to his pupils, and at the ſame time guide his own conduct. But no counſel muſt be publickly aſked of uſhers; no juries of boys muſt ever be admitted. The judgment of the maſter muſt not be ſuppoſed to want direction; nor his authority to

ſtand

ſtand in need of ſupport. In all caſes where correction has been threatened; if the offence be committed, it muſt invariably be put in execution. Empty menaces ſoon become the amuſement, not the terror, of thoſe, whom they are intended to overawe: and it is by the certainty, rather than the ſeverity, of puniſhment, that tranſgreſſion is moſt effectually reſtrained. Whenever the chaſtiſement of whipping has become neceſſary, I would recommend its being inflicted in a ſeparate apartment. It is more conducive to decorum; it adds to the gravity of the proceeding, and generally augments its effect. The claſs-fellows of the offender, or the monitors of the ſchool, ſhould be required to attend on the occaſion; and ſuch attendance always repreſented as an office of honour. The influence of correction will be greater and more permanent, in proportion as it appears to be a deliberate, a ſolemn, and a neceſſary act of adminiſtrative juſtice.

When perſonal correction is conſidered in this point of view, as well, indeed, as in every other, it may be thought ſuperfluous to remark that it ought to be inflicted with the moſt ſcrupulous impartiality upon all, who are condemned to receive it. In the limited circle of a ſchool, as well as in communities of greater dignity and extent, vindictive juſtice ſhould not only bear her ſcale with an even hand, but ſhut her eyes to every object that may unfairly affect the inclination of the balance. No motive of private intereſt or friendſhip, no perſonal enmity or affection, not even the deareſt ties of conſanguinity itſelf muſt ſo far influence the conduct of the maſter, as that different pupils ſhall not ſuffer the ſame chaſtiſement for the ſame offence; or that the ſame offence ſhall be puniſhed with rigour to day, and with lenity to-morrow. The judicious teacher will be cautious how he ſuffers any former faults of the criminal to aggravate the penalty of the preſent;

preſent; and if he determine to pardon any offence, on account of the general merit of the offender, he will pay him the additional compliment of pardoning for his ſake all his aſſociates in the tranſgreſſion. It was the higheſt praiſe, which even the character of Cato ever received, that in his office as a magiſtrate no man ever ventured to ſolicit from him a ſentence more favourable than the fair interpretation of the laws would allow. Let the ſchoolmaſter, in his profeſſional capacity, deſerve the praiſe of Cato; and he will obtain it, even from thoſe, who are the objects of his authority. Let it appear, that the puniſhments, which he inflicts, proceed wholly from a ſenſe of his duty, from his love of order, of learning, and of virtue, and they will not only ſecure in general the obedience and the diligence of his pupils, but purchaſe for him, what might perhaps be leſs confidently expected, their eſteem, their gratitude, and their affection. Buſby himſelf

ſelf has been hardly more celebrated for his talents, than for his ſeverity, in the conduct of his ſchool: yet it appears by the letters ſtill extant, and by the publiſhed works of many of his ſcholars, that he was not more reverenced than beloved by thoſe, who felt the good effects of his diſcipline as well as his inſtruction.

Many of what are conſidered as the lighter chaſtiſements of a ſchool ought to be totally excluded. Pinching the ear; pulling the hair; beating about the head with a book, a cane, or whatever happens to be in the hand; theſe, if once indulged, grow into habits of equal ſeverity and caprice. They are in their own nature vulgar and offenſive; and being received as indignities, never fail to excite the reſentment of the ſufferers. Still leſs ſhould any ill humour, from cauſes not immediately connected with his profeſſional duties, ever influence the deportment of the maſter. No miſconduct of the parent ſhould in the ſmalleſt degree affect

affect the treatment of the ſon. No vexations ariſing from his private affairs, no unhappy diſſentions in his own family ſhould ever be viſible in their effects in the ſchool. The moment he enters its door, every other conſideration ſhould be baniſhed from his mind. His authority is impaired, and his utility diminiſhed whenever his pupils have become

——— *ſkilled to trace*
The day's diſaſters in his morning face.

The moſt eligible mode of inflicting corporal puniſhment is the deliberate uſe of the rod. But even this, if its frequency render it too familiar, will loſe much of its effect; and ſtubbornneſs may be hardened inſtead of being corrected. For this reaſon it is, that ſuch a variety of expedients, as have been ſtated, to reſtrain vice or to ſtimulate diligence, become uſeful and neceſſary in a ſchool. As all are employed in their turns, each retains ſomething of its novelty and its

influence; and the rod may be reſerved for ſuch occaſions as are previouſly known, or poſſeſs ſome peculiar importance; for ſuch offences as betray obſtinacy in idleneſs or malignity of heart.

Obſervation and experience have ſo fully convinced me of the neceſſity of corporal correction, as the ultimate reſource of diſcipline in a ſchool, that I muſt recommend it to every parent, to be cautious how he truſts his ſon with a teacher, who profeſſes to exclude it; and to every teacher, who means honourably to conſult the improvement of his pupil, never to admit him under the prohibition of perſonal chaſtiſement. It ſometimes happens, indeed, equally to the ſatisfaction of the maſter and the ſcholar, that the latter will proceed from the loweſt to the higheſt forms of the ſchool, without having once been ſubjected to the diſcipline of the rod. But his conduct would in all probability have been very different, had he not ſeen the offences of others corrected,

corrected, and known that his own would be equally ſubject to correction. This, indeed, ſuggeſts one of the ſtrongeſt grounds on which corporal puniſhment ſhould be allowed. The fear of it will often prevent its neceſſity. The ſchool-maſter, who openly and honeſtly profeſſes it, as the laſt reſource of his authority, and who is known, whenever occaſion unfortunately requires it, to act up to his profeſſions, will on the whole be found to employ, and to be under the neceſſity of employing, leſs correction and ſeverity, than he who flatters the parents by pretenſions to lenity and tenderneſs; and who meanly courts the kindneſs of his pupils by the familiarity of his manners, inſtead of ſeeking their improvement by enforcing their diligence.

To what extent perſonal correction may be carried, what degree of ſeverity may be innocently and prudently exerted, it is of little uſe to enquire, becauſe impoſſible to determine with preciſion. Pu-

niſhment muſt be regulated, not ſo much by any general rule, as by characters and occaſions. Locke mentions a mother with applauſe, who eight times repeated the chaſtiſement of whipping, before the ſtubbornneſs of her child was overcome. *Had ſhe ſtopped,* ſays he, *at the ſeventh correction, her daughter had been ruined.* Corporal puniſhment muſt be inflicted in ſuch modes, and with ſuch inſtruments, as may produce preſent pain, without laſting miſchief; and it muſt be continued till temptation is counteracted, till negligence is corrected, and obſtinacy ſubdued. The parent on one hand, who deſires the literary and moral improvement of his ſon, muſt be content to reſign him to the diſcipline of a ſchool of reputation, and to the diſcretion and humanity of the maſter. The maſter, on the other hand, muſt always bear in mind that, however atrocious may be the offences brought before him for animadverſion, his authority is not only delegated,

gated, but circumſcribed within very narrow limits; that though he is neceſſarily allowed the power of puniſhment, it is always another man's child, whom he is to puniſh; that he is permitted to exert, not greater, but leſs ſeverity, than the parent might reaſonably exert in his place; and that no cauſe or provocation whatſoever can juſtify any ſuch chaſtiſement, as may permanently injure the features, the limbs, or the health, of the boys entruſted to his care.

CHAP.

CHAP. XVIII.

On Diverſions and Holidays.

IT is frequently remarked by thoſe, who have viſited the ſavage nations on the northern continent of America, that deformities of perſon are hardly ever ſeen amongſt them; and that, in a greater degree than could be expected from their ſtature, ſtrength, agility and hardihood, are the qualities belonging to almoſt every individual of every tribe. Theſe circumſtances too the obſervers unanimouſly aſcribe to their treatment in childhood; to their being allowed, during the years of infancy, to range without reſtraint wherever inclination leads them; to baſk in the ſun, or to roll in the ſnow or the mire; to ſport in the ſtream; or to climb the rock or the mountain in ſearch of paſtime or employment.

Nature,

Nature, indeed, has wiſely given to children an inceſſant and almoſt irreſiſtible propenſity to that motion and activity, which ſhe has made neceſſary to the well being both of body and mind. Confine them to their place, and they are wretched; let them run at large, and they are happy. And it is found by obſervation and experience that this continued exerciſe is not more requiſite to the growth and ſtrength of the limbs, than to the due improvement and exertion of the intellectual powers. As far then, as is compatible with the advancement of literature, and the ſecurity of good morals, let not the example of the ſavage and the dictate of nature be neglected amongſt us. Our children, whether at home or at ſchool, ſhould be permitted in their hours of relaxation, to ſeek their own amuſement according to their own fancy; to play with as little diſcretion or reſtraint as is conſiſtent with health and ſafety. Their own choice is neceſſary to the enjoyment

of their ſport; and conſequently to its continuance. The interference of the parent or teacher ſoon generates indifference; and indifference to their amuſements ſeldom fails to be accompanied, as its cauſe or its effect, with a general indifference and inſenſibility of mind.

Theſe ſports too muſt be changed ſolely according to their own diſcretion or caprice. If with a view to adapt his amuſements to his age, to the ſeaſon, or the ſituation, you preſcribe whether your ſon ſhall purſue his top or his hoop, he immediately purſues it with languor, or throws it aſide in diſguſt: and when his pleaſure is deſtroyed, the expected benefit of exerciſe is loſt.

That the diverſions of boys, at leaſt after the years of infancy, and the acquiſition of the alphabet, ſhould not be made ſubſervient to the attainment of learning, has already been obſerved. Science may by all poſſible means be rendered amuſing; but amuſement muſt not clan-

clandeſtinely be made the handmaid of ſcience. The youth cannot be cheated into knowledge. The attempt has, indeed, the recommendation of Locke; but, I believe, it never yet had the recommendation of ſucceſs. As ſoon as the purpoſe of ſuch paſtime is diſcovered, the paſtime itſelf is conſidered as a taſk. Play derives its principal attractions from liberty and variety. The acquiſition of ſcience requires ſteady attention to a ſingle object; even when the delight of novelty has been ſucceeded by fatigue and diſguſt.

Play may certainly be rendered an incentive to ſtudy, by being granted as its reward. But this muſt be the gift only of the time and the opportunity. The choice of his ſports muſt ſtill be left to the youth himſelf; and the moſt valuable part of the boon will always be its freedom. This freedom I venture to recommend with the greater earneſtneſs; becauſe with the ſame vigour and anima-

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tion, with which he purſues his diverſion, he will generally, when he returns to them, purſue his ſtudies. The deſire of ſuperiority and the love of honour will attend him from the play-ground to the ſchool; and the companions and rivals, who give ſpirit and pleaſure to his amuſements, will invigorate his application to ſcience.

Nor ſhould the more hardy and even dangerous diverſions be too ſtrictly reſtrained. They give to the riſing generation activity of body and vigour of mind; the capacity of making manly exertions, and bearing fatigue without inconvenience; and courage and confidence in themſelves and their own powers. Advantages, like theſe, are ſurely worth ſome riſk in the purchaſe. Animation, activity and ſpirit in youth every where procure reſpect and applauſe for their poſſeſſor; but contempt and ridicule are univerſally excited by the delicate nurſling of domeſtick education, who ſhivers at the approach of every ſhower, and conſults his ther-

thermometer before he ventures into the open air. Nor is this riſk ſo great as is frequently ſuppoſed. It is by no means aſcertained that the proportion of accidents is greater in the moſt numerous of our publick ſchools, than in the moſt limited and vigilant of our private ſeminaries. I certainly would not directly encourage any amuſements, which are either illiberal in their nature, or dangerous to perſonal ſafety. But the maſter muſt often connive at what he cannot prevent; and what, though frequently condemned by parental tenderneſs or maternal timidity, is almoſt always beneficial in its tendency and its effects. Delight in hardy and gymnaſtick exerciſes, and the deſire of that honour, which excellence in them never fails to procure, will often turn the attention aſide from leſs virtuous purſuits; and weaken the force of paſſions, which are ſometimes too powerful to be directly reſiſted; and which might otherwiſe be indulged to the irreparable

parable injury of the conſtitution; of all the faculties both of body and mind. In the heathen mythology the goddeſs of the chace was the enemy of love.

Some portion even of our national bravery may undoubtedly be aſcribed to the hardihood of our education. *Were it not*, ſaid a gallant admiral, *for the dormitory at Weſtminſter, and the quarter-deck of a man of war, we ſhould ſoon be a nation of macaronies.* The ſtate of Europe will probably always require, what it obviouſly requires at preſent, a martial ſpirit in the individuals of every nation, that wiſhes to maintain its independence. And it may be conſidered as a maxim, that he, who has not in early youth defeated any of his ſchool-fellows in their conteſts of perſonal proweſs, will not often in his maturer years defeat the enemies of his country. The hero of the Iliad, in his infancy, the poet has told us, was plunged by his parent in the ſtream of Tartarus, and became invulnerable. And in theſe days,

days, if I may again employ a claſſical illuſtration, it is at leaſt as neceſſary that our ſons ſhould be Spartans in their perſons and habits, as that they ſhould be Athenians in their literature and taſte.

It has, no doubt, by this time occurred to the reader, that I do not greatly applaud the boaſted ſyſtem of our academies, in having an uſher conſtantly with the pupils in the play-ground. To a teacher of underſtanding and ſpirit this is a moſt irkſome taſk; and one of a different deſcription commonly evades it; either by retiring to ſleep in a corner, or retreating clandeſtinely to the neareſt alehouſe. If the uſher reſtrain the freedom and vivacity of the children in their ſports, he reſtrains them in what I conſider as equally delightful and beneficial; and if he do not reſtrain them, his attendance can have hardly any other effect, than to weaken, by his familiarity with his pupils, the weight and influence of his advice or inſtructions. This duty, as it is called, may

may with more advantage be entruſted to the care and honour of the monitors of the ſchool. They may be made reſponſible, and they will not decline the reſponſibility, that none of their ſchoolfellows ſhall tranſgreſs the boundaries preſcribed; or be guilty of any groſs offence againſt propriety or good morals. To this an additional and valuable ſecurity may eaſily be contrived. The premiſes of the academy may without difficulty be ſo arranged, that the cuſtomary ſitting-rooms of the maſter and the principal teachers may overlook the whole circuit of the play-ground. Improper language may then be heard; improper conduct may be ſeen; and any attempt to range beyond the precincts will be immediately detected. All the benefits expected from the attendance of an uſher may by ſuch means be obtained, and its evils at the ſame time avoided: and any childiſh irregularities, at which the maſter may think

think it prudent to connive, he will not be ſuppoſed to have obſerved.

But while we condemn that conſtant and exceſſive reſtraint, of which the natural tendency and the uſual effects are to produce artifice, meanneſs, and effeminacy; and often to aggravate the vicious propenſities, which they profeſs to correct; yet it muſt not be forgotten, that the oppoſite extreme is ſtill more dangerous and deſtructive. When the pupils are permitted to walk beyond the precincts of the academy, an uſher ſhould undoubtedly attend them; and when they are indulged in the recreation of bathing, an expert ſwimmer, for obvious reaſons, ſhould be always at hand. When they are more advanced in age, ſome reſtriction ſhould be laid upon ſuch amuſements, as obviouſly threaten their health or perſonal ſafety; and upon all ſuch company, as may be likely to ſubject them to inconvenient expence, or to endanger their principles and morals. But

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on points, like theſe, it is difficult to preſcribe general rules. Such regulations cannot be deviſed as will apply to every poſſible occurrence. What is proper or improper in each particular caſe, what is to be granted or refuſed, muſt be decided, at home by the authority of the parent, and at ſchool, by the diſcretion of the maſter. The obſervations that have been made, are intended rather to aſſiſt their judgment, than to direct their conduct.

To theſe remarks upon puerile diverſions may properly be ſubjoined a few obſervations on the important ſubject of holidays at ſchool. If theſe are to be conſidered as ſeaſons of total idleneſs; if attention to literature is to be entirely ſuſpended; then, indeed, ſhould they, if granted at all, be granted with a very ſparing hand. But the very principle on which they are ſo frequently allowed, and allowed with ſo much propriety, by our publick ſchools is, that there is authority to enforce a taſk. The ſtudent will work with

with additional vigour half the day, on condition that he may play the reſt: and this continual interchange of labour and relaxation, of his diligence and its reward, is equally pleaſing and beneficial; equally conducive to his health, his comfort, and his improvement.

But in our academies the circumſtances are ſo different, that the ſame principle does not by any means apply to them with the ſame force. In them a holiday can rarely be granted, but it will interfere with the attendance of ſome occaſional maſter; the pupils will loſe a leſſon in dancing, fencing, or drawing. And this conſideration ought to have its weight with parents againſt taking their children home ſo frequently for a holiday on uſeleſs and trivial occaſions; for a birth-day, or an election; a play, a ſhip-launch, or a review. With reſpect to *day ſcholars*, where ſuch are admitted, inſtead of performing any taſk that may be required, half of them will bring notes or meſſages

of excuſe; and though theſe excuſes are a perpetual ſource of vexation to the maſter, and a perpetual injury to the progreſs of his ſcholar, yet will he never be able to prevent, and he will not venture to diſregard, them. With reſpect to the boarders, if they are to be confined within the uſual limits, they will in all probability be weary of the day before it is at an end; and a diminution of ſtudy will not be compenſated by an increaſe of enjoyment. But if a more extenſive excurſion can be contrived for them, and no material buſineſs will be loſt, a holiday may be given with good effect, when a fit occaſion appears to require it. It may be granted as the reward of extraordinary merit in the pupils; or in commemoration of ſome national advantage. The victory of the Nile, or the proclamation of peace, ſhould not paſs without notice, even amongſt our children. A holiday given on events, like theſe, will make pleaſure the

the vehicle of patriotiſm, and relaxation the herald of virtue.

With reſpect to the holidays appointed by the regulations of our national church, if our children were to be conducted to places of publick worſhip, and by inſtruction and habit taught the principles and duties of devotion, I ſhould applaud, not cenſure, the interruption of their literary labours. But if theſe are not to be obſerved as religious holidays, no reaſon will eaſily be aſſigned, that can, in an academy, juſtify their being obſerved at all. If thoſe holy men, whoſe piety or ſufferings we commemorate, had recommended idleneſs and diſſipation on the anniverſaries of their nativity or death, they would not have deſerved or obtained their poſt of honour in the calendar.

It is obviouſly moſt convenient that the two principal holidays, or vacations, ſhould divide the labours of the year into two equal portions; and the cuſtomary duration of a month for each ſeems reaſonable

both for the maſter and the ſcholar, unleſs, indeed, ſome deduction may be made from the winter receſs, in order to extend the period of relaxation at the more agreeable ſeaſon of the year. Were the literary improvement of the ſtudent only to be conſulted, a month's total omiſſion of buſineſs would certainly be too long. But to the maſter it is as little as can be allowed; to examine and arrange his domeſtick affairs; to viſit, or to receive, the private friends of his family; to ſee and converſe with the parents or guardians of his various pupils; to relax his attention from the exertions and fatigues of his profeſſion; and to recover that health and ſtrength, that vigour and activity of body and mind, which the faithful diſcharge of his official duties for five months together will not fail to have impaired.

Nor are ſuch receſſes without their advantages to the ſtudent. They are ſuitable opportunities to cultivate and improve the mutual affection between parents

rents and their offſpring; which by too long a ſeparation would unavoidably loſe ſomething of its force. They are the proper ſeaſons for the youth to become acquainted, and to form friendſhips, with the connections of his family; to acquire the eſtabliſhed modes of addreſs and good manners in general ſociety; and to attain ſome knowledge of the world, under the moſt eligible of all protection; the protection of thoſe, who from the ties of nature, of habit, and of duty are the moſt attached to his perſon, and the moſt intereſted in his welfare.

During this period, indeed, the conduct of the parent is of the utmoſt importance to the learning, as well as the virtue, of his ſon. The vacations ſhould not be ſeaſons of total idleneſs, or inceſſant diſſipation. Were they to be conſidered merely as the opportunities of relaxation from literary purſuits, they are, as has juſt been obſerved, already too long for the advantage of the ſtudent: yet almoſt

every parent ſeems willing to encreaſe them, by taking his ſon from ſchool a week before the commencement of the receſs, and detaining him at home another week, beyond the time fixed for its termination. This proceeding is, indeed, equally injurious to his progreſs in ſcience and his habits of application. It will require no ſmall proportion of the ſucceeding ſeaſon to bring him again to the point where his teachers had left him; to recal the knowledge that was fading from his memory; and to fix attention anew upon his buſineſs and his ſtudies. This practice of the parents I have always conſidered as deciſive of the much agitated queſtion reſpecting taſks for the holidays. I would not deſtroy the pleaſures of the receſs, by loading the pupil with buſineſs; nor would I render his return to ſchool an object of terror, by the extent and difficulty of the exerciſes which he would be called upon to produce. But I would enjoin enough to keep his ſtudies in his recol-

recollection; to remind him that, for the preſent, learning is his moſt important purſuit; the improvement of his intellectual faculties, the great duty required at his hands. The taſks, that I would recommend, ſhould be of two kinds; compoſition in proſe or verſe, which, when once finiſhed, is always ready at the call of the maſter; and the repetition of a portion of his Greek or Latin grammar, which, it is obvious, he ought not to be ſuffered to forget. The parent ſhould himſelf inſiſt upon the due performance of the taſk required; and not requeſt, at the concluſion of the receſs, excuſe and pardon for its omiſſion. This not only encourages the idleneſs of his own child; but leaves him to ſuppoſe that the maſter tyrannically impoſes ſuch labours, as it is not neceſſary or beneficial for him to perform.

A portion of theſe vacations might be uſefully and agreeably employed upon what either does not uſually form a part

of the ſyſtem of a ſchool, or might too much interfere with ſtudies of more immediate neceſſity; in attention to the faſhionable accompliſhments of muſick, dancing, or drawing; in attaining ſome knowledge of the principles of mechanicks, or of natural and experimental philoſophy. Theſe purſuits would be conſidered rather as a relief, than a continuance, of labour; they engage the mind without fatiguing it; and often recommend ſcience by preſenting it in the company or the garb of pleaſure.

Strange as it may appear, it is yet neceſſary to caution parents againſt encouraging in the minds of their children a mean opinion of their maſter and their ſchool. It is cuſtomary with many of them, as was obſerved on a former occaſion, to make frequent enquiries of their ſons reſpecting the temper, the abilities, the table, and the whole conduct of the teacher; and thus tempt them to ſit in judgment upon the character, which they

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ſhould have been taught implicitly to reſpect; to cenſure or deſpiſe, where they ought only to reverence and obey! Nor is this always the weakeſt or the worſt part of their conduct. At one time the child is not to be teized with his books; becauſe he will have more than enough of them at ſchool; at another, he muſt be indulged with wine and delicacies; becauſe no ſuch comforts are allowed at ſchool. At home he muſt be allowed to ſhare in the entertainments of the evening; becauſe he will be compelled to go early to reſt at ſchool; and for any improper conduct the penalty uſually threatened is, to be ſent back immediately to ſchool. Thus the place of his education is rendered an object of terror or deteſtation. The ſchool is *a houſe of correction*; of which the maſter bears the laſh and the keys.

It cannot be neceſſary to warn a parent not intentionally to deprave the ſentiments or morals of his ſon by his own

converſation or example. But he may with propriety be cautioned againſt negligence on the ſubject. I need not quote the authority of the Greek philoſopher to prove the proneneſs of children to the imitation of the words and actions of thoſe around them; and it is univerſally acknowledged that this proneneſs operates in its full force in the imitation of vice and folly. The preſence of his child ſhould therefore be, according to the advice of the Roman ſatiriſt, an additional reſtraint upon the language and behaviour of the parent: and it ſhould be a peculiar object of his concern, not to introduce his ſon into any company, or not to ſuffer him to continue in it, where ſuch vulgarity or licentiouſneſs of manners may be exhibited, as the youth ought not to copy in his own conduct; or where ſuch converſation may take place, as he cannot hear without prejudice to the purity of his mind. Cato thought it improper

proper to enter the bath in company with his own children: and Charles the Fifth of France diſmiſſed a nobleman from his court in diſgrace; becauſe he had uttered ſome licentious expreſſions in the preſence of the prince his ſon.

The vacations are undoubtedly the ſeaſons when the parents and the children ought to receive mutual gratification by the indulgence of their mutual affections; but the miſtaken fondneſs of the former ſhould not retard the improvement, or relax the principles, of the latter. The tenderneſs of the father muſt be in ſome degree tempered by the firmneſs of the philoſopher. In a caſe where his own comfort and duty, and the virtue and happineſs of his offspring are equally concerned, he may reaſonably be required to ſupport for *a little month* ſomething of the regularity and diſcipline, which he expects the maſter to ſuſtain for the reſt of the year; and which, without his

countenance, aſſiſtance, and example, either cannot be ſuſtained at all, or muſt be ſuſtained with great difficulty, and to no valuable purpoſe.

CHAP.

CHAP. XIX.

On religious Inſtruction.

IT was once obſerved to me in converſation, by a man of the firſt eminence in the profeſſion, that ſchoolmaſters were not the teachers of * religion to their pupils: and another of diſtinguiſhed reputation declared, that he had never called upon his ſcholars to learn even the Church Catechiſm; and in the courſe of many years he had in a ſingle inſtance only been cenſured for the omiſſion. How far the opinion of the former was an important and dangerous miſtake, it ſhall be the buſineſs of the preſent diſqui-

* It may be proper to obſerve, that throughout this chapter, when I ſpeak of religion in general, I mean by it, a belief in the exiſtence, and the moral government of God; and conſequently in a reſponſibility in a future ſtate, for our conduct in the preſent.

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ſition to examine; and in whatever degree the declaration of the latter marks the indifference and negligence of the age on this awful ſubject; in the ſame degree it encreaſes the obligation and the difficulties of the ſchoolmaſter, and ought to encreaſe his diligence and zeal.

To produce again the various and important teſtimonies, by which the truth of the Chriſtian revelation has been ſo frequently and ſo deciſively maintained, would lead me far beyond the limits, which the nature of my undertaking allows to any ſeparate portion of the work; and fortunately ſuch a detail, if not foreign, is at leaſt unneceſſary, to the preſent purpoſe. The obligation of a ſchoolmaſter to teach the religion of his country to his pupils may, I think, be unanſwerably proved; whether Chriſtianity be, what we are taught to believe it, the dictate of divine revelation; or, what modern philoſophy affects to deem it, the mere expedient of human policy.

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Whatever may be maintained reſpecting the origin and the cauſe of the corruption of human nature in its preſent ſtate, the exiſtence of ſuch corruption cannot be denied. No man, who has attentively conſidered what has paſſed in his own mind, what he has ſeen in the conduct of others, or what all hiſtory has told him, will be inclined to doubt the weakneſs of our judgment, the tendency of our paſſions to exceſs, and the actual wickedneſs of mankind. To whatever cauſe this corruption is to be aſcribed; whether to the native defects of our frame and conſtitution; or to ſome deviation from the purity in which we were created; whether the narrative of Moſes is to be received as a truth of divine authority, or merely as *an apologue to account for the origin of moral evil:* it is admitted on all hands, that the effects of this corruption ought by every poſſible means to be reſtrained and counteracted; and eſpecially by the precepts, which education

ſhould inſtill, and the habits, which it ought to eſtabliſh. It is admitted too, that the doctrines and precepts of Chriſtianity are adapted, above all others, to the attainment of this important object; that they are the beſt calculated in themſelves, and have been found the moſt efficacious in practice, to controul the affections, to rectify the judgment, and to regulate the conduct. To teach this religion to his pupils, then, will be one of the firſt and moſt indiſpenſible duties of a ſchoolmaſter.

The cauſe of the corruption of our nature has not been hypothetically ſtated, as if the point were really doubtful in itſelf, or the probabilities on both ſides of equal weight; but only to ſhew that on either ſuppoſition, the argument is valid, and the obligation of the teacher unqueſtionable. In juſtice, however, to the religion we profeſs, it ſhould be obſerved, that the account in ſcripture of the cauſe, the conſequence, and the remedy, of human depra-

depravity is rational, intelligible, and conſiſtent; and that no other hypotheſis has yet been advanced poſſeſſing equal or ſimilar claims to our aſſent. It will be ſoon enough to inſiſt on the ſuperiority of its external teſtimony, when any other ſyſtem ſhall be produced, of which the internal evidence can be placed in competition with the narrative of our Bible.

The ableſt politicians of all ages and nations have admitted religion to be, not only an uſeful and valuable engine of ſtate, but an indiſpenſible bond of union in all civilized ſociety; the firmeſt baſis of government, and the beſt principle of obedience to its laws. That chriſtian philoſophers ſhould have recommended chriſtian principles is, indeed, naturally to be expected; and their teſtimony or their authority might be queſtioned, becauſe they might be ſuſpected of partiality to their own opinions and faith. But the ſame political utility is inſiſted on by the authors of antiquity, who never heard of chriſ-

ſhould inſtill, and the habits, which it ought to eſtabliſh. It is admitted too, that the doctrines and precepts of Chriſtianity are adapted, above all others, to the attainment of this important object; that they are the beſt calculated in themſelves, and have been found the moſt efficacious in practice, to controul the affections, to rectify the judgment, and to regulate the conduct. To teach this religion to his pupils, then, will be one of the firſt and moſt indiſpenſible duties of a ſchoolmaſter.

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exiſtence; and it is now generally received as a maxim, that a ſociety of atheiſts could not long ſubſiſt. Great names have not been adduced on this occaſion, as if ſound argument could not eaſily be found; but to ſave the time and trouble of again diſcuſſing a queſtion, which their reaſoning and authority have already decided; and to ſhew, that the teſtimony of the enemies of chriſtianity, as well as the judgment of its friends, is uniformly in favour of the opinion, that has been advanced. In whatever degree, then, deference is due to the ſentiments of the moſt ſagacious ſtateſmen, as well as of the ſoundeſt divines, to the deciſions of the wiſeſt and the beſt men in every civilized nation of the world; in the ſame degree will it be incumbent upon the ſchoolmaſter to teach the principles of religion to thoſe, whoſe morals, as well as learning, are entruſted to his care.

If the fundamental articles of chriſtianity, and a future ſtate of rewards and puniſh-

puniſhments have not been proved to univerſal ſatisfaction to be true; they have not and they cannot be proved to be falſe; and the unanimous and unvaried ſentiments of the good and pious have borne ample teſtimony to the temporal comforts and advantages of a ſettled faith in the doctrines, and an habitual obedience to the precepts, of the religion we profeſs. Suppoſing then, for a moment, that the arguments which maintain, and thoſe which oppoſe, the truth of the chriſtian revelation, are of equal weight; that the probabilities for and againſt a ſtate of moral reſponſibility are a balance to each other; ſtill to make ſome proviſion, by integrity and piety, for the awful and inеſtimable chance of a life to come, is as much the dictate of prudence and policy, as we believe it to be of virtue and duty. In the mean time the good man enjoys, under every viciſſitude of fortune, the conſolations of conſcience and of hope; and he forfeits no pleaſure, which his

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own reaſon would not condemn; he ſubjects himſelf to no labours, which are not their own reward. This reaſoning has, indeed, long been familiar amongſt us; but it has become familiar only becauſe it has been allowed to be juſt; and it will again prove the propriety and the duty of educating our children in the principles and the habits which our religion has enjoined.

All our reaſoning on a point of education muſt be ſuppoſed primarily to refer to the ſociety in which we live: and that it is the duty of a ſchoolmaſter in this country to inſtruct his pupils in the eſtabliſhed religion will hardly be called in queſtion, when it is conſidered, that *chriſtianity is a part of the laws of the land.* It is clearly the object of the preceptor to prepare his ſcholars to become virtuous and uſeful members of the community, in which providence has placed them; to enable them to provide for their own ſubſiſtence, and to lend their aid

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How far it may be innocent or
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* The allowable exception of diſſenters
Chap. V.

culiar circumſtances may, indeed, be imagined, caſes of extremity may eaſily be ſtated, in which it would be juſtifiable to put every thing to hazard; but it muſt be admitted, as a general principle, that where any man acts miniſterially in a publick capacity, the laws of the land ought to be the guide of his conduct, and the keeper of his conſcience. It is not neceſſary that the ſoldier ſhould aſcertain the juſtice of the national quarrel, in which he is called upon to fight. The judge, when ſeated on the bench, is bound to abide by the legal, rather than the moral, rectitude of the caſe, that is brought before him: and the ſchoolmaſter, in his profeſſional character, and in the inſtructions given to his pupils, ought to teach them, on the great ſubjects of politicks and religion, not any novel or ſingular opinions of his own, but the doctrines, which the civil and eccleſiaſtical authority of the country have enjoined. The ſuperior excellence of our own

own conſtitution in church and ſtate has, indeed, been frequently and juſtly maintained: but this conſideration can have little weight, and impoſe little obligation, upon him, by whom that ſuperiority is not admitted; and were this excellence more queſtionable, than it has ever been ſuppoſed, the ſame general principle would ſtill be conſiſtent both with wiſdom and juſtice; for it is the only principle, on which the virtue and the ſafety of the individual, or the peace and proſperity of the nation, can be rationally or ſucceſsfully ſupported.

But aſſuming chriſtianity to be, what we are taught to believe it, a revelation from heaven, *the queſtion on the duty of teaching it to our children* is at once and for ever decided. Nor have I ſuppoſed the poſſibility of its being the mere expedient of human policy, as if I thought its divine origin could rationally be doubted; but that I might diſcuſs the point before me on the ground moſt favourable to

thoſe,

thoſe, who differ from me in opinion. To the utmoſt liberality of ſentiment, I hope I have conceded enough; to the modern affectation of it, certainly too much. I ſhall no longer, therefore, even in argument, compromiſe the intereſts of truth and the dignity of divine revelation. The doctrines of our ſcriptures I ſhall conſider as ſacred and ineſtimable truths; before which ſophiſtry ſhould be ſilent, and preſumption abaſhed; and the precepts I ſhall not only receive with reverence, as the laws of God; but contend for them with zeal, as the bulwark of the happineſs of man. *For my own part,* ſays Addiſon, *I think the being of a God is ſo little to be doubted, that it is almoſt the only truth we are ſure of;* and to this I will venture to add, for it is little more than the fair and natural inference, that the doctrines and duties of religion are almoſt the only ſtudy, which we are not at liberty to cultivate or to neglect. They conſtitute the only ſcience, which is

equally and indiſpenſibly neceſſary to men of every rank, every age, and every profeſſion. Admit the authenticity of the bible, and the principal object of education immediately becomes as obvious, as it is important; to regulate the ſentiments, and form the habits of beings, degenerate, indeed, and corrupt by their own fault; but made by their Creator rational in their faculties, and reſponſible for their conduct. If it be the buſineſs of education to prepare us for our ſituation in life, and the buſineſs of life to prepare us for the happineſs of eternity; then do we perceive a ſyſtem of perfect order and beauty in itſelf; and equally conſiſtent with what we obſerve in the world, and with the wiſdom and goodneſs of its almighty author. Science immediately finds its proper level, and its due eſtimation. *The end of learning*, in the opinion of Milton, *is to repair the ruins of our firſt parents, by regaining to know God aright, and out of that knowledge to love*

love him and to imitate him. The ſpeculations or the diſcoveries of reaſon and philoſophy become truly valuable, when they conduct us to religious faith and obedience. But the *Lyceum*, the *portico*, and the *Academy* have no real beauty or utility, unleſs when they form the veſtibule to the temples of chriſtianity. The *vows* made for us in baptiſm the courſe of inſtruction ſhould every where illuſtrate and enforce; and the *confirmation* before the prelate of the dioceſe ſhould not be undertaken, till the youth is made fully ſenſible of the nature, the magnitude, and the ſolemnity of the engagement. The only principle of action univerſally to be depended on; the only rational and intelligible motive to moral duty; the ſpirit that ſhould at once direct and animate every part of human conduct, is obedience to the will of God, and the hope of his favour and reward. The chriſtian religion then, the firſt and the laſt, the greateſt and the beſt, of all human con-

cerns, cannot without equal guilt and folly be neglected in education. It ſhould, indeed, pervade its beginning, its progreſs, and its end. It ſhould form the baſis of that, of which it alone can conſtitute the perfection.

The truth and excellence of chriſtianity, ſupported by the commands of its author, conſtitute the obligation to teach it to thoſe entruſted to our care: and one circumſtance, which peculiarly brings the obligation home to the ſchoolmaſter is, that inſtruction on this ſubject, above all others, muſt be early begun and conſtantly continued. In this point, as in almoſt every other, man is the creature as much of cuſtom as of conviction; and it is generally confeſſed, that if ſentiments of religion are not impreſſed upon the mind in infancy or in early youth, they will ſeldom be impreſſed with ſufficient force and effect. The heart will ſoon be occupied with other thoughts and other habits; and will not without reluctance receive

receive ſuch novel opinions, as tend to impoſe additional reſtraints upon its appetites and propenſities. A vacant mind may, indeed, be ſeized at any period with the terrors of ſuperſtition, or the reveries of enthuſiaſm; but in youth only can be taught ſuch a ſteady and rational ſyſtem of faith, as ſhall form the principle of duty, and the comfort of affliction, through all the viciſſitudes of life. Where the workings of the human heart and the motives of human action are concerned, an appeal to facts can never be wholly unequivocal and deciſive. But the ſuperior morality of the people at large, in the northern diſtricts of the kingdom, has always been aſcribed, as one principal cauſe, to the numbers and the conduct of their ſchools. In them the doctrines and duties of religion form the moſt prominent feature in the ſyſtem of education. *Infant Libraries*, filled with natural philoſophy and French philanthropy, have

not yet ſuperſeded the catechiſm and the bible.

Religion, again, will have little value and little efficacy, unleſs it take poſſeſſion of the affections, as well as the underſtanding; and it can take firm poſſeſſion of the affections only while they are capable of deep and laſting impreſſions. It is commonly obſerved, that after a certain period of life, the heart does not readily admit new attachments; that men, advanced beyond the ſeaſon of youth, ſeldom form new friendſhips; or do not form them with the warmth, the fondneſs and the delight of their earlier years. And on the ſubject of religion the ſame principle will apply with at leaſt the ſame force. He who does not adopt it in early life, ſeldom adopts it with cordiality and zeal; and it is generally ſuſpected, that he who changes his ſyſtem of faith and worſhip, and might therefore be ſuppoſed to chooſe from rational grounds of preference, acts rather from indifference, than

than conviction; from regard to intereſt, more than to truth. A change of profeſſion is uſually conſidered as a proof of the abſence of the principle.

To this reaſoning I am aware of but one objection; of one ſource only of the doubts of the ſchoolmaſter upon the ſubject. It has been maintained, that as religion is a point, on which a man is reſponſible to his Maker alone, human laws can have no right to interfere with it; and that every individual ſhould be left at full liberty to chooſe his own, without any influence from perſuaſion, prepoſſeſſion, or authority. This objection is perhaps ſufficiently repelled by the conſiderations that have been already adduced; and it might quickly be ſhewn to ſuppoſe ſuch an exemption from prejudice, as the weakneſs of human nature, and the courſe of human affairs will never ſuffer to take place. But its futility may eaſily be yet further expoſed.

That for his religion, as far as the ſoundneſs of his faith, the purity of his motives, and the moral merit of his actions are concerned, every man is accountable only to his creator, will be fully admitted. But this is a very imperfect account of religion, or at leaſt of its effects: and in every thing beyond this the notion is as erroneous, as it is pernicious. Religion is little more than an empty name, but as it is the principle and the rule of conduct: and as ſoon as this religion appears in the words and actions of the profeſſor; from that moment it affects the intereſts of ſociety, and muſt be ſubject to its laws; it becomes a point, in which one man is accountable to another, and each individual to the community.

It is far from being intended to aſſert, that every man ought not, at every period of life, to reject for himſelf in religion, whatever on due examination he judges to be erroneous; and to adopt whatever appears

appears to him to be founded in truth. It is as far from being intended to determine under what reſtrictions of prudence or authority every man ſhould be allowed to publiſh and propagate his opinions. The purpoſe here is only to maintain, what it does not ſeem eaſy to deny, that if the community do not, by inſtruction and education, endeavour to eſtabliſh in every riſing generation ſuch moral and religious principles, as will eſſentially and ſteadily influence their future conduct, it will not conſult either the virtue and happineſs of its members, or its own peace and ſafety.

If, according to the objection, every man muſt be left at liberty to chooſe his own religion, it ought to be ſhewn by what motives he may be induced to pay ſo much attention to the ſubject, as ever to make an option; or if an option ſhould be attempted, by what means he may be enabled to make it with impartiality and wiſdom. If long ſtudy and much in-

ſtruction be neceſſary to the acquiſition of a language; if the labour of years be required to attain dexterity in a mechanical operation; and if previous diſcipline and cuſtom be indiſpenſible to prepare a man for almoſt every ſituation in ſociety; is it to be ſuppoſed that he will poſſeſs ability and inclination to adopt a religion, and to obey its laws, without time, without aſſiſtance, and without application! Is that principle of action, which the politician allows to be the moſt uſeful, which the chriſtian believes to be the moſt eſſential to moral duty, and which ſaints and martyrs have ſhewn to be the moſt powerful in the human mind, is this principle to be left to the uncertainties of chance and choice, to be eſtabliſhed or neglected as it may happen, without direction from authority, without information from inſtruction, and without ſtability from habit!

If, again, he muſt be ſuffered to make his own choice of a ſyſtem of faith, he muſt of courſe be left without any religi-

ous

ous principles till the choice be made: and the abſurdity would hardly be greater, and the danger would be leſs, were he left without ſcience, till he had on his own judgment determined what he ought to learn; or without the controul of laws, till he had found leiſure, abilities, and inclination to frame ſuch as ſhould reſtrain his own paſſions, and regulate his own conduct.

It may yet be obſerved, and it will not be diſputed, that it is the privilege of the parent, not of the preceptor, to determine in what religious creed the pupil ſhall be inſtructed; and conſequently, when the ſon is placed at ſchool, the father will be juſtified in preſcribing or prohibiting inſtruction in ſuch articles of faith, as his own judgment ſhall approve or condemn. This is, no doubt, a caſe of conſiderable difficulty to a conſcientious ſchoolmaſter. But it is a caſe, which ought never to happen. The parent, who places his ſon under the care of a teacher, whoſe religi-

ous tenets differ eſſentially from his own, appears to me to fail in a very important article of his duty; and to hazard, for ſome inferior conſideration of literature or convenience, the future virtue and happineſs of his own offspring: and the maſter, who receives pupils under ſuch circumſtances, is probably driven by his neceſſities to conſult his immediate intereſt, rather than his judgment or inclination. Whenever I have ſeen diſſenters, papiſts, and even Jews mixed indiſcriminately with the members of the eſtabliſhment in a ſchool, I have always conſidered it as an unfavourable omen for the future merits of the ſtudents. Such a mixture may have its origin in what is called liberality of ſentiment in the parents and the maſters; but its effects upon the ſcholars will in all probability be an indifference for all ſyſtems of faith, and ceremonies of worſhip; and this has been uſually found cloſely connected with indifference for religion itſelf, and at no great

great diſtance from laxity of principle and licentiouſneſs of conduct.

With reſpect to the mode of teaching religion to youth, I know not that any great improvement can be made upon the courſe uſually purſued. One general caution may be given; of which the advantages will be conſiderable, if it be judiciouſly obſerved. To reaſon with our children upon every ſubject and every occaſion is too much the faſhion of the preſent day. Let them be taught religion at leaſt, in the firſt inſtance, rather by authority, than by argument. Let the objections of the infidel and the ſubtleties of the metaphyſician be kept, as much as poſſible, out of their ſight; and the fundamental doctrines of chriſtianity inculcated, as truths too ſimple to be miſunderſtood, and too certain to be diſputed. When the ſchoolboy reads in his bible, that *in the beginning God created the heaven and the earth,* he believes the fact related, without any difficulty reſpecting the

the exiſtence or the power of the creator, the properties and the diſtinctions of matter and of ſpirit. But if you attempt to ſhew him by logical deduction, that no effect can be produced without an adequate cauſe; that the world could not make itſelf, and was therefore made by an incomprehenſible being, whom we call God; you will probably perplex rather than convince him; you will teach him to queſtion what he would otherwiſe have ſteadily believed; or you will at beſt procure only that feeble and indeciſive aſſent, which will neither ſecure his mind from ſcepticiſm, nor his conduct from depravity. When, again, he peruſes the injunction of the Apoſtle, *let every ſoul be ſubject to the higher powers; for the powers that be are ordained of God*; he makes no queſtion but that divine, as well as human, authority has commanded his obedience to the eſtabliſhed laws of his country; and he conſiders ſedition and inſurrection as offences, not leſs againſt the precepts

of

of religion, than againſt patriotiſm and good morals. But if you undertake to prove that ſubordination is neceſſary to the well being of ſociety; that the ſmaller number muſt always govern, and the greater obey; and that it is more advantageous to himſelf to ſubmit to reſtraint in his own perſon, than that others ſhould be allowed to act without controul; in all probability he either will not underſtand what you have endeavoured to teach; or he will conclude that what it requires ſo much argument to ſupport may poſſibly be erroneous or falſe. He may be led to adopt the dangerous and ruinous notions, that he is not bound to believe more than can be ſcientifically proved; and that civil policy has principles and objects of its own, independent of the authority of the Deity, and without reference to the precepts of his revelation. It is equally known and lamented that too early an introduction to controverſy has often made in theology a ſceptick, in morals

morals a latitudinarian, and in politicks a republican. Let the youthful ſtudent be kept far from it, then, till the exerciſe of his faculties on other ſubjects has enabled him to comprehend, not only the true force of the arguments, which the ſeveral diſputants may have reſpectively employed, but the various cauſes from which it happens that differences of opinion may always exiſt amongſt mankind, without any diminution of the certainty of truth, or of the obligations of moral duty.

Every child ſhould be taught to repeat the Lord's Prayer and the Creed, as the firſt duty of every morning, and the laſt of every evening; even while his memory is yet exerciſed more than his underſtanding: and on the ſabbath day, he ſhould be required regularly to attend the publick ſervice of the church; as ſoon as he is of an age to comprehend the neceſſity of ſilence and decency. He cannot, indeed, for a time be expected to obtain much information, or to practiſe much devotion;

devotion; but habit is as neceſſary in this caſe, as in all others, and acquires additional importance from the importance of the object. The church catechiſm ſhould be conſtantly and carefully taught; and as ſome portions of it are not, and from the nature of the ſubject, cannot be well adapted to the capacities of the younger pupils, ſome eaſy and familiar explanation ſhould at the ſame time be put into their hands, and committed to memory. From a number that have been publiſhed amongſt us, I know not that one more eligible can be ſelected, than the ſmall work of Lewis. It is at once familiar, ſcriptural, and conciſe. Once a day at leaſt prayers ſhould be read by the maſter to his ſcholars; and though rational devotion cannot perhaps always be expected from them; yet ſome good effect will be produced. The more ſerious will be immediately benefitted; right habits will be begun; and the moſt careleſs and diſſipated will at ſome future period of their

their lives recollect with advantage the attention of their teacher to the duties of religion. For this regular exerciſe of piety I would by all means recommend a ſelection from the ſervices of the church. A ſingle prayer, adapted to the circumſtances of a ſchool, may without impropriety be introduced. But I would exclude all further innovation. The habit of employing the forms eſtabliſhed by authority leaves upon the minds of youth an opinion of their ſolemnity and value; and conſequently encreaſes their effect; and who ever conſiders the excellence of our liturgy, and the failure of all who have attempted to improve upon it, will ſoon be convinced that forms better adapted to the purpoſes of devotion need not be anxiouſly ſought, and will not eaſily be found.

As the pupils advance in age and learning they may with propriety be called upon to read, as occaſion ſhall appear to require it, Nelſon's Feſtivals and Faſts of the Church.

Church of England, and Shepherd's Elucidation of the Common Prayer. Books, like theſe, will ſecure attention by gratifying curioſity; and the truths they communicate will be the more deeply engraven on the memory by the pleaſure, with which they are received. To this ſhould be added, with all who are able to profit by it, a weekly or periodical leſſon in the Greek Teſtament; on which the obſervations of the maſter ſhould be theological, as well as literary; calculated to illuſtrate the doctrines of our religion, as well as to teach the principles of the language.

Nothing, however, will impreſs the value and the doctrines of chriſtianity more ſtrongly upon the mind and memory, than ſeaſonable and frequent reference to them in the ordinary leſſons of the ſchool. Compariſons, as the ſubjects happen to ariſe, between the reveries of heathen philoſophy, and the truths of divine revelation; between the ethicks of Cicero and

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of the Evangeliſts; and between the theology of the Iliad, and of the Bible, are never heard without attention, and ſeldom without advantage. Theſe obſervations too, appearing to be incidental and occaſional, and being mixed with the facts and characters of the leſſon, are liſtened to without prejudice, and remembered with facility. They ſeem to proceed, not ſo much from the duty required of the teacher, as from his own conviction; to be leſs the dictate of a maſter, than the advice of a friend.

It is hardly neceſſary to obſerve that I would by no means confine religious inſtruction to any particular deſcription of pupils; to thoſe deſtined for any peculiar profeſſion. Chriſtianity is equally the concern of all, and in the education of all ſhould be conſtantly kept in view. Juſt notions of the Creator and his providence, of the moral government of the world, and of the conditions of our ſalvation, are as neceſſary to guard the integrity of the

the merchant, and to guide the honour of the ſoldier; as to form the principles of the legiſlator, or to conſtitute the leſſons of the divine.

On this ſubject, however, above all others, the beſt inſtructions of the maſter muſt fail of their effect, if not countenanced and ſupported by the influence of the parent. The attendance on private and publick worſhip will always be thought an irkſome taſk at ſchool, unleſs the example be followed, and the habit continued at home. That ſome parents are not themſelves ſufficiently informed to inſtruct their children in the doctrines of chriſtianity; and that others cannot, or will not, find leiſure to communicate the informatiou they poſſeſs; that ſome are extremely negligent reſpecting the religious principles of their offspring; and that others think they have done all that is required, when they have placed them at a ſeminary of eſtabliſhed reputation; all theſe conſiderations not only form an additional,

ditional, and perhaps a concluſive, argument, that the ſchoolmaſter is under an indiſpenſible obligation to teach religion to his pupils; but greatly augment the difficulty of executing with ſucceſs, what this obligation requires. Let me then preſs it upon the affections, as well as the underſtanding, of the father, not to counteract, by his converſation or his actions, the religious leſſons of the teacher. What it may not ſuit his talents or his convenience to teach, let him at leaſt contribute the weight of his authority to enforce. The natural importance of the duty of parents in this reſpect is greatly enhanced at preſent by the activity of the enemies of our religion and laws, and the peculiar circumſtances of the times; and the neglect or the performance of it may influence, not only the virtue and happineſs of themſelves and their offſpring, but the tranquillity of the country, and the permanence of our civil and eccleſiaſtical eſtabliſhment. Would they once

once reflect ſeriouſly on this momentous ſubject, the ſchoolmaſter could hardly doubt their concurrence with his efforts. Except a few hopeleſs devotees of modern philoſophy, *who would not wiſh his ſon to be a Chriſtian!* Whatever may be the laxity of his own principles, or the defects of his own practice, hardly a parent can be found who would not wiſh that his offspring ſhould be directed by the precepts, and ſupported by the doctrines, which the goſpel has revealed.

CHAP.

CHAP XX.

On the Virtues and Vices of Boys.

WHATEVER may have been the efficient cauſe and the real origin of the numerous imperfections of our nature, one final cauſe and one important uſe of them may be found in the opportunities thus afforded us to correct and improve them by our own efforts. Such imperfections and ſuch opportunities, the power and the liberty of falling into tranſgreſſion or of avoiding it, ſeem to be eſſential to a ſtate of probation. Dryden, indeed, has aſſerted, but ſurely rather with the licence of a poet, than the accuracy of a philoſopher, that God *never made his work for man to mend.* Not merely the accidental injuries to health, but the natural infirmities of the conſtitution, may be often rectified and amend-

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ed by medicine, temperance, and habit. The intellectual faculties confeſſedly owe their beſt powers and greateſt value to education and exerciſe; the violence of conſtitutional paſſions may be prevented by prudence and reflection from tranſgreſſing the bounds of innocence; and the very eſſence of good morals depends upon our own culture and our own exertions. Thus appear at once the propriety and the neceſſity of many of our moſt important duties; the means and the difficulty of acquiring thoſe qualities and merits, to which only future reward has been promiſed; and the juſtice and equity of that reſponſibility for our conduct, which revelation has proclaimed. Thus appears alſo the indiſpenſible obligation of the parent to provide for the moral, as well as the intellectual, improvement of his offspring; and upon the ſchoolmaſter, to reſtrain the propenſities to vice, and to cultivate the diſpoſitions to virtue, in thoſe entruſted to his care.

experience and wiſdom, and the commands of their ſuperiors muſt at firſt conſtitute their chief rule of action; their ſupreme law in morals, as well as manners; in the practice of religion, as well as in the purſuit of ſcience. This is, indeed, the true ground of that unlimited power, with which nature has inveſted the parent over his offspring. It is the juſtification of that high authority, which he finds it neceſſary to delegate to the preceptor of his ſon.

The virtues of a ſchoolboy cannot be numerous or great. They can be ſuch only as his age and ſituation admit. Thoſe uſually obſerved are ſuch as may moſt naturally be expected from characters not yet corrupted by vicious example, or rendered ſuſpicious and malignant by experience in the world; ſincerity in their profeſſions, and fidelity to their engagements; mutual confidence and affection; generoſity towards their friends; zeal and induſtry in their purſuits; and

gratitude towards their benefactors. The ſeeds of theſe virtues, and of ſuch as theſe, wherever they are found, ſhould by every poſſible means be cultivated and encouraged. In the diſtribution of his applauſe, and of the few rewards that are in his power, the experienced teacher can want little direction. He will, however, be cautious, on one hand, not to render the former cheap by its frequency or its exceſs; nor to exhauſt the latter by laviſhing them on ordinary degrees of merit; and, on the other hand, whatever encouragement his ſituation enables him to give, he will give it in ſuch a manner as to ſhew that he delights in virtue, and rewards it with pleaſure.

To watch and to promote the improvement of his pupils, in good morals, as well as in ſcience, is, indeed, not more the duty than the delight of the ſchoolmaſter. But unhappily, it is by no means the whole of his taſk. The correction of vices, or of tendencies to vice, will demand

mand at leaſt an equal ſhare of his time and attention. Within the narrow circle of his province, like the magiſtrates of larger communities, he will more frequently be called upon to puniſh tranſgreſſion, than to reward merit.

That ſome boys are continually, and that all boys are occaſionally, prone to miſchief and to vice, is a truth of which every ſchoolmaſter daily receives irreſiſtible and painful conviction. But whether this ariſes from the immaturity of their underſtandings, the impetuoſity of their paſſions, or the corruption entailed upon us by our firſt progenitors, it is neither eaſy nor neceſſary to decide. My buſineſs is not ſo much with the cauſe of the evil, as with the remedy. It is leſs the duty of a ſchoolmaſter to illuſtrate the origin of the diſeaſe, than to effect its cure; or at leaſt to reſtrain the evil, which he cannot wholly remove.

There is, however, one ſource of vice in boys ſo frequent amongſt us in the pre-

ſent times, and ſo powerful and extenſive in its effects, that though I may in many inſtances give offence, inſtead of producing conviction, I ſhall ſtate it without reſerve. I cannot hope to correct an evil of ſuch magnitude, but I know what is due to the riſing generation, to the profeſſion, and to truth.

The ſource, to which I allude, is exceſſive indulgence to our children; a circumſtance which never fails to produce or to aggravate depraved ſentiments, and pernicious habits. Quinctilian complained that in his days the firſt thing which the ſons of gentlemen were taught, was to call in liſping accents for their ornaments of purple or of crimſon; and that more attention was employed to improve their palates, than to correct their pronunciation. With what juſtice a ſimilar complaint may be made at preſent, there is leſs reaſon to prove than to lament. Where due tenderneſs to our own offspring ends, and exceſſive indulgence begins, it may

may not, indeed, be eaſy to determine with preciſion. But indulgence is obviouſly exceſſive, when, in the important articles of food, amuſement, and ſtudy, the inclinations and appetites of the children are conſulted, inſtead of the judgment of the parents: and this indulgence becomes ſtill more miſchievous and culpable, when it is granted to one child in preference to the reſt; or at the expence of their comfort and convenience. Of this, indeed, the ill effects are neither few, nor inconſiderable.

A favourite ſon is ſeldom beloved by his brothers; and ſtill more ſeldom feels any ſincere love for them: and thus one of the moſt pleaſing and the moſt amiable of human affections is diſcouraged and impaired at that ſeaſon of life, when it might be moſt ſucceſsfully cultivated and eſtabliſhed.

The preference conſtantly ſhewn to one child in the end diſappoints its own purpoſes. It grows in time to be received as

a right; and inſtead of exciting ſentiments of pleaſure and gratitude in his mind, fills it with vain notions of his own importance; with the ſpirit of inſolence and oppreſſion.

The extreme fondneſs of the parents is often more troubleſome than pleaſing to the child. Sometimes he ſees and deſpiſes their weakneſs; and when contradiction is exerted, and ſome occaſions will imperiouſly demand its exertion, it will offend more than all former kindneſs has obliged. No wonder then that of all our children, he who has been moſt indulged, ſhould generally prove the moſt refractory and the moſt ungrateful.

But where no undue preference or partiality is ſhewn, exceſſive indulgence is by no means deprived of its folly or its miſchiefs. It quickly teaches diſingenuous and diſhonourable artifices. The child ſoon learns to affect pain, ſickneſs, and unhappineſs; becauſe he knows that by ſuch means he ſhall obtain whatever he

he deſires, from parents who will not bear to hear him cry; and thus that ingenuous temper and conduct, the great ornament of youth, is deſtroyed before the period arrives, which it ought chiefly to have adorned.

Habitual indulgence to children ſeldom fails to terminate in a mean and ſelfiſh diſpoſition. It teaches individuals to claim, and tempts them to ſeek, their perſonal gratification, at whatever expence to themſelves or others; and thus philanthropy, the faireſt boaſt of human nature, and one of the firſt precepts of our religion, is poiſoned at the ſource.

It ſends them to ſchool with hopes of having the ſame indulgence continued: and if they are diſappointed, as their own beſt intereſts require they ſhould be, the diſappointment produces averſion to ſtudy, regret for the pleaſures they have loſt, fanciful and fictitious complaints againſt the ſeminary, perpetual ſolicitations to be removed from it, and all thoſe contempti-

ble humours and paſſions, which torment alike the parents, the teacher, and the pupils, and prevent improvement as much in ſcience as in virtue.

It teaches them ſuch delicacy, and ſuch an avidity of appetite in the article of food, as, in the courſe of their future life, expoſes them often to inconvenience, and always to contempt; and it often creates ſuch a taſte for wine, as impairs the conſtitution before it is fully eſtabliſhed, or terminates in one of the moſt deſpicable of human vices, habitual drunkenneſs.

Too much tenderneſs in the management of infants may naturally be expected to impair their conſtitutions: and it is obſerved by our practitioners in medicine, that of children delicately treated, a much larger proportion, than of others, ſink into the grave before they reach the years of maturity. The parent, therefore, by exceſſive indulgence to his child, not only injures his temper and his morals, but

but expoſes his health and his life to additional hazard.

Above all, this early and habitual indulgence teaches the riſing generation to gratify all their paſſions as they ariſe, and to conſider ſuch gratification as the principal buſineſs of human life; a notion of all others the moſt inimical to duty and good morals; the deſtruction of the great principle, on which we are commanded to ſeek virtue, honour, and happineſs.

While I cenſure indiſcriminate indulgence, however, let me not be underſtood to enjoin any uſeleſs rigour; any unneceſſary ſeverity. Let me not be ſuppoſed to condemn natural affection, while I wiſh only to reſtrain its exceſs. The diſcipline, which I would recommend for children is, that they be taught from their earlieſt infancy conſtant reſpect for the judgment of their parents, and implicit ſubmiſſion to their authority: that they ſhould not be permitted, under the ſame circumſtances, to renew any requeſt,

which has once been deliberately rejected: that they ſhould learn to be ſatisfied with the food provided for them; and be indulged in delicacies only as the reward of obedience and good conduct: that they ſhould retire to reſt in the evening, and riſe in the morning, at fixed and regular hours: that they ſhould on no account be excuſed from the performance of the taſk, which has once been appointed; and that they ſhould receive all their inſtruments and opportunities of amuſement as favours from their parents and their teachers. Were ſuch a habit early begun, and ſteadily continued, it would ſoon appear to be a ſyſtem, not of unnatural rigour, but of the trueſt tenderneſs. Perſonal correction, which ſo many parents wiſh to avoid, would be rendered in a great meaſure unneceſſary; for cuſtom would generally produce the ſame beneficial effects. The immediate happineſs of the child, the great ſource of parental indulgence, would be more ſucceſsfully promoted:

moted: for dutiful children experience greater pleaſure in obedience, than the moſt perverſe and refractory ever find in oppoſition and rebellion. The reciprocal affection of his offspring, a very laudable object of a father's ambition, would be moſt effectually ſecured: for the ſon, who has been ſubjected to judicious diſcipline, ſeldom fails to reward it by his gratitude, as well as his improvement; while with him, who has been ruined by indulgence, the weakneſs and folly of his parents are ever afterwards the ſubject of cenſure and regret. Should theſe effects, contrary to all experience, even fail to be produced; ſtill the children will be taught the great principle of human duty; to reſtrain their deſires in ſubmiſſion to legal authority; and to ſuſpend preſent pleaſure in the hope of future and greater compenſation *.

But

* A practice, which I have always thought cenſurable, is now become almoſt univerſal amongſt us, that

But with whatever wiſdom and firmneſs the parent may have diſcharged his duty, during

that of introducing the children of the family to the company after dinner. The affection of the parents may no doubt be gratified by having their own offſpring around them; and their pride may be flattered by diſplaying their ſuppoſed excellencies to their friends. But they ſhould recollect that to the greater part of the company their preſence is indifferent or irkſome. All inſtructive and even amuſing converſation is ſuſpended; all attention muſt be directed to the young people; and many compliments are paid on their account at the expence of ſincerity and truth. But the greateſt objection to the practice, and what is moſt to the preſent purpoſe is, that the children are thus from their very infancy accuſtomed to a ſort of diſſipation, by their familiarity with the company, and to luxury, by partaking of the wine and the deſſert. Except where it is required as a medicine, and that, I apprehend, is not frequently the caſe, no good reaſon will eaſily be aſſigned, why wine ſhould be given to children at all. That it does not contain any nouriſhment is univerſally acknowledged; and that it does contain a pernicious ſpirit cannot be denied. Hot and ſtrong ſauces, and all ſuch as are uſually called high diſhes, ought alſo to be rigidly proſcribed

during the infancy of his children, much will ſtill remain for the ſchoolmaſter to perform.

ſcribed at a table for children. To the ſtrongeſt conſtitution they are at beſt not beneficial; and to a child they are undoubtedly noxious; the certain cauſes, when habitually given, of cutaneous eruptions, chronick complaints, and premature infirmity. All rational theory and all actual experience conſpire to prove, that the plaineſt and ſimpleſt food is the moſt eligible; and the different proportions of nouriſhment in the different kinds are probably very little; and certainly much leſs than many fanciful ſpeculators would teach us to believe. Amongſt the ſtrongeſt, the hardieſt, and the moſt healthful of the ſubjects of the Britiſh empire muſt unqueſtionably be reckoned the peaſantry and the labourers of Ireland and Scotland. Yet of theſe the latter are fed from their infancy with very little butcher's meat, and with bread made wholly from oats; and the former with little elſe than milk and potatoes; and it has not yet been ſhewn that bread from the fineſt wheaten flour, aſſiſted by the beſt meat from the ſhambles, has in any other inſtance produced a greater length of life, or a larger proportion of health and ſtrength for its duties or its enjoyments. The attention, which is often paid to different kinds of food, the different degrees of nouriſhment

perform. It will remain for him to continue the good habits already begun; to confirm the good principles, which domeſtick inſtruction has implanted; and, as the underſtandings of his pupils advance to maturity, to build that upon conviction, which before reſted ſolely on authority. The general and moſt efficacious modes of proceeding for theſe important purpoſes are undoubtedly thoſe, which are moſt obvious and common; and many of the minuter regulations muſt be determined by the diſcretion of individuals, and the circumſtances of each particular caſe. But on a point ſo intereſting, in a work upon ſuch a ſubject, a few obſervations, unleſs their own inſignificance ſhould expoſe them to contempt,

riſhment expected from them, and the ſuppoſed difference of their effects upon the health, the ſtrength, and even the intellects of children, remind one of the notable expedient of the running footman in Boerhaave, who attempted to excel all his fellows by feeding for ſome months excluſively upon the fleſh of hares.

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will not be thought improper or unſeaſonable.

Boys, it is well known, are ready on all occaſions to pledge their honour in ſupport of their veracity. Whether they have undertaken to accuſe another, or to acquit themſelves, to deny a paſt tranſgreſſion, or to promiſe future obedience, their honour is always willingly adduced for the truth of their aſſertions. But this ſpecies of teſtimony from children I made it a rule always to diſcourage, and generally to reject. They were giving me a pledge, I frequently told them, of which they did not appear to know the full value; and which therefore I would not accept: and I added, that if they did not know the value of it, they muſt be ſenſible it ought to be reſerved for occaſions of ſolemnity and importance. But when a youth approaching more nearly to manhood, pledged his honour for his veracity, I always judged it expedient, where no further injuſtice was involved

volved in the queſtion, to accept the pledge, as indiſputable evidence of truth, even when I knew the aſſertion to be falſe. This plan I deemed it prudent to adopt; not only that I might eſcape the irkſome taſk of chaſtiſing an offender, whoſe age made perſonal chaſtiſement indecent and diſgraceful; but that I might not degrade him in his own opinion and the opinion of his ſchoolfellows; that I might make him ſenſible of the value and advantage of a good character, and encourage him to preſerve in future, what I did not appear to know, that he had deſerved to loſe. This forbearance I never found reaſon to regret. The ſame youth would rarely hazard a ſecond time the ſame ſolemn pledge in ſupport of falſhood. All ſuch occaſions, however, ſhould be ſtudiouſly embraced by the maſter to explain to his pupils the true uſe and meaning of the popular and miſtaken term of honour; that as the principle of virtue it is always indefinite and

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fallacious, and often ſanguinary and unjuſt; and that the only ſolid baſis of good morals muſt be found in the laws of their country, and the precepts of their religion.

Amongſt the pupils of almoſt every ſchool, again, are certain maxims of conduct, which it is at once impoſſible to approve, and difficult to correct. In the powers exerciſed by the ſenior over the junior ſcholars; in the preſervation of the ſecrets and confidence of each other; in the doctrine of ſupporting at all times their ſchoolfellows rather than their teachers; and in the diſtribution of honour and ſhame, reward and puniſhment; in theſe caſes, and ſuch as theſe, they often proceed upon maxims hoſtile alike to the principles of juſtice, and the authority of the maſter. Fidelity to engagements, however, and adherence to principles, though erroneous and inequitable, are entitled to ſome degree of reſpect; and theſe combinations the prudent teacher

teacher will endeavour rather to diſſolve than to break; he will employ perſuaſion and conviction, rather than power and compulſion. He will ſeize every proper opportunity to illuſtrate the doctrine of general conſequences; the rights of ſociety at large, in preference to the claims of its ſeparate portions; and that univerſal engagement to truth and juſtice, which is prior both in time and obligation to the perſonal and mutual engagements of individuals. Jaffier may be diſgraced by having betrayed his friend; but he would have been involved in much deeper guilt, had he been faithful to his friend, and betrayed his country.

The actual vices, or the tendencies to vice, which a ſchoolmaſter will be called upon to reſtrain or correct, are neither few nor inconſiderable. A ſchool is not in any other point a more exact reſemblance of the world at large, than in the diſplay, which it affords, of the paſſions and

and tranſgreſſions of the individuals, of which it is compoſed.

The minor vices of perverſeneſs and caprice, ſullenneſs and obſtinacy are uſually beſt corected by that ridicule, which they ſo abundantly deſerve; and which, indeed, they generally incur, as well from their companions, as their teachers. In every large ſchool there is a ſort of publick opinion, which has an almoſt irreſiſtible influence upon the ſentiments and conduct of its members; and it is of the utmoſt importance to the maſter to obtain this influence in favour of his own authority, and on the ſide of truth and juſtice. With reſpect to the faults under conſideration this is generally effected without difficulty; and hence it is, that they are uſually diminiſhed in proportion as the ſeminary is numerous and reſpectable; and that from our publick ſchools they are almoſt entirely excluded.

One of the vices, to which young and ingenuous minds are often ſubject, is ſud-

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example and habit, it might be hoped that vigilance and diſcipline would be able to reſtrain or prevent it. The obligation upon the maſter to exert his authority for the purpoſe, is, indeed, equally obvious and indiſpenſible; from the ill effects of the practice upon the future conduct and character of his pupil. It is not more culpable than offenſive; not more inconſiſtent with true piety, than with the manners of a gentleman; and where the habit is once eſtabliſhed, it is perhaps never afterwards wholly corrected. Such, indeed, is the faſcination of cuſtom, that this ſpecies of impiety not only breaks out and gives offence in the moſt poliſhed circles of ſociety; but too often diminiſhes the reverence that is naturally due to dignity and grey hairs; or diſgraces the lips even of the miniſters of religion.

Amongſt the vices of boys at ſchool the odious practice of lying is perhaps one of the moſt frequent. There cannot be a doubt

doubt but that the human mind naturally loves truth; and, I believe, that no boy aſſerts a falſehood without ſome urgent temptation. But the misfortune is, that he cannot look forward to diſtant conſequences; and the hope of immediate good, or the fear of immediate evil, tempts him to violate truth, without being fully ſenſible of the nature and extent of his tranſgreſſion. Falſhood is generally the ſecond fault in the offender; and committed to eſcape the detection or puniſhment of the firſt. As the habitual practice of it, however, is equally ruinous to virtue and to character, the maſter muſt ſpare no pains for its prevention; no vigilance for its diſcovery, and no ſeverity for its correction. It will be wiſdom in him, on one hand, to ſuſpect every pupil, without making him acquainted with the ſuſpicion; leſt the youth be provoked to ſeize the advantage of the tranſgreſſion, of which he feels that he has already incurred the diſgrace; and on the other hand, to

appear to repoſe the fulleſt confidence in the pupil whom he moſt ſuſpects; as that will ſometimes ſtimulate him to ſupport the character for veracity, which he may flatter himſelf he has already obtained. When a youth approaching to manhood knows that his aſſertions will be depended on, he may generally be truſted with ſufficient ſafety; but when younger boys are aware that their word will be implicitly truſted, they are often tempted to falſhood by ſuppoſing it to be without danger. I have ſeen the indiſcreet and implicit confidence, which parents too often repoſe in the veracity of their own children, and which they ſometimes require the teachers equally to repoſe in it, followed by very ſerious and very ruinous effects. It is the moſt fertile ſource of habitual falſhood and practical diſhoneſty. It is hardly neceſſary to add, that all artful evaſion of the truth, all diſingenuous equivocation whatever, ſhould be ſubjected to the ſame ſeverity, as the moſt direct and

and daring falſhood. It is equally miſchievous to others, and perhaps more fatal to the principles of the offender.

The ſchoolmaſter will occaſionally have the mortification of diſcovering frauds in traffick amongſt his pupils; and ſometimes theft itſelf will be detected. This traffick ſhould by all poſſible means be diſcouraged. It naturally leads to artifice and impoſition. The purchaſer is ſometimes tempted to raiſe money by unjuſtifiable means, in order to obtain the poſſeſſion of what his fancy has induced him to covet; the ſeller, to diſpoſe of what he ought to preſerve, or what he has ſurreptitiouſly procured from his friends; and each learns by degrees to take advantage of his fellows, and to practiſe all the worſt and meaneſt arts of trade. Of the debts incurred by this traffick, payment ſhould never be enforced by the maſter; the bargains ſhould, as often as poſſible, be ſet aſide; notice of ſuch tranſactions, and the articles of barter tranſmitted to

the friends of the parties concerned, and every inſtance of impoſition not only cenſured as diſhonourable and immoral, but puniſhed with corporal chaſtiſement and temporary diſgrace.

In what manner the crime of theft ſhould be puniſhed there cannot be a queſtion. The maſter himſelf can hardly be allowed an option. Expulſion from an academy brings little diſgrace; and the change of his ſchool would often be conſidered by the offender as an advantage. The rod is the only probable expedient to ſtop the progreſs of ſuch alarming depravity. To uſe the language, which Johnſon praiſed in his maſter, the offender muſt *be flogged, to ſave him from the gallows.*

The laſt vice, which I ſhall ſpecify, and that which, amongſt the ſenior pupils of a ſchool, is moſt to be apprehended, is debauchery. It is not only of all others the moſt injurious to the health of the ſtudent, but the moſt hoſtile to his

improvement in literature, as well as in virtue. It moſt withdraws his attention from the proper objects of his purſuit; and equally debaſes the underſtanding, and corrupts the heart. To this the temptation is the moſt conſtant, and prevention the moſt difficult. The teacher cannot make this, like other vices, the ſubject of advice and admonition; without the hazard of inflaming the paſſions, which he would wiſh to reſtrain. He cannot eaſily illuſtrate the gradations, by which young men are uſually ſeduced from their duty; without violating the delicacy of his hearers, and his own. He cannot, without exciting their ſmiles, as often as their conviction, enlarge upon the guilt and the aggravations of ſuch tranſgreſſions; and when offences have been detected, the office and authority of a ſchoolmaſter furniſh him with hardly any means of ſuitable or efficacious puniſhment. The age of the offender will generally render perſonal chaſtiſement im-

proper or uſeleſs; and amongſt his ſchool-fellows he will excite more envy or admiration, than either ridicule or reproach. The influence of the teacher, indeed, muſt be exerted rather in prevention than correction: and, next to enforcing the great principles of religion and virtue, it is perhaps the moſt eligible expedient to arm the paſſions againſt each other. This, it muſt be allowed, is a very imperfect ſyſtem of morality; but in the preſent ſtate of human nature, and in the ſeaſon of youth, it is often neceſſary, and always beneficial. From acts of meanneſs, for example, the ſtudent may often be deterred by arguments founded upon his pride. The love of eaſe or diſſipation may be counteracted by inſpiring him with a love of letters; and the purſuits of ambition may withdraw his attention from the affections of concupiſcence. The poets, ſays Muretus, have wiſely determined, that while all the other duties are made ſubject to the empire of love; neither

ther Venus nor Cupid ſhould have any authority over Minerva and the Muſes.

Of all external reſtraints, however, upon the indulgence of licentious paſſions, the moſt powerful muſt be drawn from the apprehenſions which the youth may feel, that his tranſgreſſion will come to the knowledge, and excite the diſpleaſure, of his parents, and his friends. In all caſes of morality, indeed, and in this above all others, leſs will depend upon the care and vigilance exerted at ſchool, than upon the principles inſtilled, the liberties allowed, and the examples exhibited at home. The tutor can only continue what the father muſt begin, or ſupport what he has enjoined. The parent is the natural teacher of morals to his ſon. The preceptor is only his ſubſtitute and repreſentative. The maſter of an academy may ſelect a ſituation as far removed as poſſible from external temptation. The playground may be expoſed to his conſtant inſpection. He may guard ſtrictly againſt

wandering beyond the bounds preſcribed; and he may inſiſt upon an uniform compliance with the hours of buſineſs and repoſe. Above all, he may ſhew his own love of virtue and purity, and enforce their principles, alike by his leſſons and his conduct; and by his learning, his prudence, and his humanity excite in the minds of his pupils the higheſt ambition of his approbation, and a proportionate fear of his diſpleaſure. But beyond theſe precautions his moral influence cannot eaſily be extended; and when the impetuoſity of the paſſions of youth, and the licentious manners of the times are candidly conſidered, the teacher will not be haſtily condemned, though his vigilance ſhould be occaſionally eluded, and his beſt exertions ſometimes fail of their effect. The ſchoolmaſter, indeed, who cannot inſure the objects that have been ſpecified, has intruded himſelf into an office, from which he ought to be driven by the contempt or the indignation of the

the publick. But he, who has diligently and effectually ſecured them, whatever be the ultimate event, may demand, like Auguſtus, to be diſmiſſed from his labours with applauſe; with the thanks and praiſe of his pupils and his country.

CHAP. XXI.

On Ornamental Accompliſhments.

IT is one of the recommendations, on which our academies moſt value themſelves, and on which, indeed, they are juſtly valued by the publick, that with a ſufficient ſhare of literary inſtruction they unite many of the ornamental accompliſhments. They do not confine the pupil to the purſuit of ſcience alone; which, it is ſometimes ſuppoſed, might form rather a profound ſcholar, than an uſeful member of ſociety; but by taking a wider range of ſtudy, they prepare our youth to appear with advantage in the world, as well as in the cloſet; and, while they improve the underſtanding, give the requiſite poliſh to the manners. What our academies

academies profeſs to teach, however, are not ſo much thoſe artificial modes of good breeding, eſtabliſhed for general convenience, and which can be fully learnt only where they are practiſed; or thoſe indeſcribable graces of addreſs and deportment, which can be acquired only in the company of the elegant and polite; but the accompliſhments denominated ornamental, in oppoſition to ſuch as are neceſſary to any ſpecifick profeſſion; ſuch as may lay the foundation of taſte in manners, as well as in the arts; and enable the poſſeſſor to converſe on faſhionable ſubjects, and to join in faſhionable amuſements. The principal of theſe, in the language of ſchools, are Dancing, the Military Exerciſe, Fencing, Drawing, and Muſick; and a few obſervations upon each may not be unſeaſonable; in order to aſcertain in ſome degree its utility, or its inconveniences; the proportion of time, of labour, and of expence, which may with propriety be beſtowed upon it.

On the ſubject of learning to dance, if we except a few puritanical ſingularities, there cannot be much variety of opinion. It enables the youth to partake of a very innocent and pleaſing amuſement; and it eſſentially contributes to that gracefulneſs of deportment, which generally procures for its poſſeſſor a favourable reception in ſociety, and often becomes the recommendation, becauſe it is the ornament, of ſcience and of virtue. It cannot, indeed, be completely a ſubſtitute for play: becauſe whatever the pupil is enjoined to learn, will be conſidered by him as a taſk. But dancing, more than any thing elſe, preſerves with the ſtudent the character of a diverſion; becauſe it exhilarates his ſpirits, without fatiguing his mind. It does not rob more important purſuits of any large portion of time; and is itſelf an exerciſe favourable to health, to ſtrength, and to growth; an eligible relaxation from ſevere and ſedentary ſtudies.

The military exerciſe I have never ſeen much

much reaſon to recommend. The ſerjeant, at beſt, teaches little elſe, than what may be taught by the dancing-maſter with more advantage. It ſeldom fails to give the youth a ſtiffneſs and formality of deportment unſuitable to his years; and it too often generates a paſſion for the army. Its tendency is to make him at firſt a coxcomb, and at laſt a ſoldier. To thoſe, who are intended for the military profeſſion, it may have its value; but to all others it is generally uſeleſs or prejudicial.

That fencing is a manly, a liberal, and a healthful exerciſe will not be diſputed. But merely as an exerciſe it can hardly be worth the very ſerious expence, as well as the riſk of dangerous accidents, with which the acquiſition of the art is uſually attended; and with ſcarce any other view can the private gentleman any longer purſue it. When it was faſhionable to wear a ſword, there was an obvious conſiſtency in underſtanding its uſe. But for-

fortunately the faſhion has changed, and the uſe of the ſword has declined. It is now ſeldom required even for ſelf defence. The ſword is no longer the weapon, with which perſonal quarrels and points of honour are generally decided. It is not to be ſuppoſed that any man would educate his ſon with a view to his becoming a duelliſt; and there may be ſome prudence in not having him taught the art, which might create or encourage a quarrelſome diſpoſition, by having given him a ſuppoſed advantage over his antagoniſt. But with thoſe, who are bred to the profeſſion of arms, the caſe is wholly reverſed. It is an amuſement and an ambition well becoming a ſoldier, to endeavour to make himſelf maſter of every weapon of attack and defence; and I have been aſſured by men, whoſe judgment was formed from their own experience, that the conſciouſneſs of ſuch ſkill tends greatly to produce in every man a confidence in himſelf in the moſt trying ſituations; and that in the

the courſe of his profeſſional duties circumſtances will probably ariſe, in which it may at once protect his own perſon, and promote the ſervice of his country.

The art of drawing is to be conſidered not merely as an ornamental accompliſhment: for to various deſcriptions of profeſſional men it is indiſpenſibly neceſſary. The ſurveyor, the architect, the engineer, and the artiſt cannot, without the knowledge of it, be conſidered as duly qualified for their reſpective occupations; and to them the time, the labour, and the expence of its acquiſition are to be compenſated by its ſubſequent advantages; by the honour or the profit, which it is expected to produce. But as a part of general education at ſchool its propriety may reaſonably be doubted. To a private gentleman it is unqueſtionably a very elegant accompliſhment; and furniſhes him with one of the moſt pleaſing amuſements, which the whole circle of the arts can ſupply. By him therefore, who is born

born to opulence and leiſure, it may innocently and laudably be purſued. But by a ſtudent of any other deſcription the very large proportion of his time required for its attainment muſt be deducted from more neceſſary and more valuable employment. The expence of inſtruction, with its various inſtruments and appendages, is not only very conſiderable in itſelf; but often gives offence to his friends, when found to be greater than they had expected; and of the numbers, who engage in the ſtudy, few have talents and induſtry ſufficient to attain excellence, and ſtill fewer practiſe the art when the maſter has left them.

To the ſtudy of muſick, as an article of education at ſchool, ſtill ſtronger objections may be found. The expence attending it is more conſiderable than that of any other ornamental accomplishment. The proportion of time required to attain excellence is ſo great, as to render it nearly incompatible with any valuable improvement.

ment in literature and ſcience; and yet ſo extenſively is a taſte for muſick diffuſed amongſt us, that leſs than excellence, that mediocrity in performance, inſtead of contributing to our amuſement, never fails to excite wearineſs and contempt. By all, on whom nature has not beſtowed a muſical ear, and they are by far the greater number, this excellence is wholly unattainable; and in the few, by whom it is actually attained, it is not conſidered as a very uſeful or very manly acquiſition. I do not, indeed, maintain with the Turks and Arabs, that to learn muſick is a diſgrace to a man of faſhion. But if the ambition to be diſtinguiſhed as a performer once take poſſeſſion of his mind, it will in all probability lead him into company and connections very unſuitable to his rank; and the character of a fidler certainly ſuggeſts no ideas of dignity or honour. I ſpeak here excluſively of the education of boys. In a female, entitled to move in the higher walks of life, ſkill in

in muſick, vocal or inſtrumental, is a very valuable and elegant accompliſhment; and amongſt thoſe, to whom nature has given a reliſh for *the concord of ſweet ſounds*, it furniſhes an amuſement as innocent as it is delightful. But in all ordinary caſes, where muſick conſtitutes the entertainment of the evening, it is generally obſerved, that one half of the company wiſhes it had never been begun, and the other grows weary before it is finiſhed.

In the purſuit of theſe ornamental and ſecondary accompliſhments the danger is, leſt they ſhould occupy the time, the place, and the eſtimation of more neceſſary and more ſubſtantial acquiſitions. They conſtitute thoſe ſuperficial and captivating qualities, which pleaſe, becauſe they are not ſeverely examined, and are not ſeverely examined, becauſe they pleaſe. They contribute to that levity of mind and conduct, which at preſent threatens to impair the firm texture of the Britiſh character

character and Britiſh virtue. The youth naturally covets, what ſtrikes ſo forcibly his eye and his fancy. The parent encourages, what he ſees likely to promote the credit or the ſucceſs of his offspring in the world; and the poſſeſſor at laſt values highly, what he ſees highly valued by all around him. He is ſometimes vain and abſurd enough to conſider any of theſe accompliſhments, in which he is diſtinguiſhed, or at leaſt to wiſh them to be conſidered by others, as of real importance to himſelf and to ſociety; as a ſufficient ſubſtitute for all other excellence, whether intellectual, moral, or religious. Nero felt little anxiety for his reputation as a ſtateſman, while he could obtain applauſe by his performances on the fiddle.

The time required to attain excellence is the circumſtance, which muſt never be forgotten. That *art is long, and life is ſhort*, is a maxim, which has loſt its novelty, but not its truth; and to which atten-

attention can never more properly be paid, than in the education of our children, and the direction of their ſtudies and employments. Johnſon has made his Raſſelas obſerve, that after deducting the years of imbecillity in infancy, and in old age, the true period of human exiſtence may be eſtimated at forty years: and from this limited calculation not leſs than half muſt be again deducted, for thoſe frequent relaxations of the mind, which the weakneſs of our faculties irreſiſtibly requires; for that repoſe of the limbs, which nature has made neceſſary in the intervals of labour; and for that ſickneſs or misfortune, which no man can always eſcape. If then a period of not more than twenty years can be employed in the diſcharge of our various duties; in providing for ourſelves, and for thoſe who depend upon us; in the propagation of truth, and the exerciſe of virtue; a ſmall portion only can be innocently ſpared for the acquiſition of ſuch accompliſhments, as

as have no intrinſick value; and of which the ſole utility is to decorate the merit, which they cannot augment. They ſweeten the intercourſe of ſociety; but over its beſt intereſts they have little influence. In the ſeaſon of youth they are acceptable and pleaſing; but they conſtitute neither the proper employment, nor the proper comfort, of declining years. They may ſometimes beguile the toil of ſerious duties; but of theſe they form no eſſential part. That muſt not ſupply the place of virtue, which was intended only for its ornament; that muſt not form the buſineſs of life, which was granted only for its conſolation.

CHAP.

CHAP. XXII.

On an Early Knowledge of the World.

SENECA complains that in his time the youth of Rome were compelled to pay too much attention to ſcience, and too little to the buſineſs of the world. *We are taught*, ſays he, *not to live, but to diſpute.* In this country at preſent the cauſe of complaint ſeems to be reverſed. We are in ſuch haſte to bring our children to an acquaintance with life and manners, that they are in danger of obtaining only a ſuperficial knowledge of books.

One of the moſt obſervable diſtinctions, indeed, between our anceſtors and ourſelves, in the conduct of education, is the more early admiſſion of our children into general ſociety; or, as it is uſually termed, a more early introduction into the world.

Scarce

Scarce half a century has elapſed ſince it was not uncommon to confine young men at ſchool till they reached maturity; till the time, at which the laws allow them to be maſters of their own conduct. But at the preſent day, with an exception of thoſe only who are deſtined for the church, or for the higher departments of medicine or of law, boys do not in general remain at an academy till more than fifteen or ſixteen years of age; and they are frequently hurried into buſineſs at a ſtill more early period. Whether this change of ſyſtem be the reſult of wiſdom and experience, or the dictate of faſhion and folly; whether the preſent opinion and practice be favourable or prejudicial to the cauſe of learning and virtue, are queſtions of too much importance to the riſing generation to be neglected: but which will without difficulty be determined, if it can be made appear, that the arguments urged in favour of this early introduction are generally groundleſs and falla-

fallacious; and that all its advantages are more than balanced by evils of ſtill greater magnitude.

An early introduction into life and buſineſs is ſometimes defended; becauſe the unavoidable expences make it inconvenient or impoſſible for the parent to ſupport his ſon till a later period at ſchool; and where this plea is well founded, it is certainly deciſive. Neceſſity muſt always juſtify what it demands. How far it is incumbent upon the parent to diſtreſs himſelf, in order to procure the better inſtruction for his children, is a point, which muſt be determined, not by any definite and general rule, but by the private judgment of the individual: and it muſt be obvious, that all reaſoning on a ſubject, like the preſent, ſuppoſes the circumſtances of the father to allow him an unreſtrained option in the education and diſpoſal of his ſon.

A youth is often prematurely hurried from ſchool, that he may the more early be

be eſtabliſhed in buſineſs for himſelf. If an apprenticeſhip or a ſervice of any given number of years be required to learn the *art and myſtery* of the employment, to which he is deſtined; it is thought advantageous by the parents that by the time he is of age the ſtate of ſervitude ſhould be finiſhed. He is therefore dragged from his teachers at fourteen, that he may be ready to *begin the world* at twenty-one. This project, however, like moſt of the projects of folly, generally ends in diſappointment. In what mercantile or profeſſional purſuit can a youth of twenty-one engage as a principal with advantage! In the ordinary affairs of trade men of eſtabliſhed reputation and experience are not partial to commercial tranſactions of importance with a youth of twenty-one; and to a youth of twenty-one, as a legal or medical practitioner, few men think it prudent to entruſt the management of their pecuniary concerns, or the care and ſuperintendence of their

health. At the expiration therefore of his apprenticeſhip or ſervitude, he is under the neceſſity of ſpending ſeveral years, as a clerk or an aſſiſtant, with a man of greater age and experience than himſelf; a mortification which might have been avoided, had even a ſmaller portion of time been previouſly employed at ſchool in the purſuit of general and preparatory ſcience. Nor is this the whole or the worſt. The youth thus truſted in a great meaſure to his own guidance in the world, before his underſtanding is mature, or his principles confirmed, too often prevents his own advancement, and fruſtrates the hopes and wiſhes of his parents, by his own miſconduct; by his want of knowledge, or want of integrity; by his negligence, his follies, or his crimes. Hence it is ſo frequently obſerved, that he who remains the lateſt at ſchool in his youth, obtains, by the middle of life, the foremoſt place in ſociety. His ſuperior education enables him to conduct himſelf

and

and his buſineſs with greater prudence and ſkill; procures for him every where reſpect and attention; gives him weight and influence amongſt his neighbours and connections; and obtains for him more rapidly the honours of his profeſſion and of the publick. In one caſe only does it appear juſtifiable to remove a youth from ſchool at a very early age; when he is to be fixed in his father's profeſſion and his father's houſe; where his intellectual and moral improvement may ſtill be directed by the care and tenderneſs of his parents. Under any other circumſtances, as far as this argument is concerned, the queſtion appears to be unanſwerably decided againſt this early and premature introduction of boys into the world.

At no great diſtance from what has been juſt ſtated, another objection to this early introduction of our ſons to their reſpective trades and profeſſions may be found in the conduct of a numerous claſs of maſters amongſt us, who refuſe to re-

ceive a clerk or an apprentice under their own roof, and their immediate protection. The time has been, when every maſter looked upon himſelf as ſucceeding to the duties, as well to the authority, of the parent; when he thought it incumbent upon him to entertain in his own houſe the youth entruſted to his care; and to provide for his moral and religious improvement, as well as to initiate him in the knowledge of his intended occupation. But this rational mode of proceeding, which was, indeed, not leſs agreeable to the dictates of juſtice and humanity, than favourable to the beſt intereſts of the riſing generation, is now falling rapidly into neglect; and an oppoſite ſyſtem is too frequently adopted; though different individuals may have very different motives for the ſame conduct. One man declines taking the charge of any other children than his own; and another is apprehenſive that a ſtranger might introduce vulgar or vicious manners

ners into his family. A third will not have his hours or his amuſements expoſed to interruption, nor his houſe or his table to intruſion or cenſure; and another conceives, that when the ſervices, of which he pays the cuſtomary price, have been performed, or when he has communicated the information, for which the ſtipulated premium was received, the connection between himſelf and his aſſiſtant does not extend to any other object; that he is under no further obligation or reſponſibility. But whatever may be the real or pretended reaſons of the preſent practice, it is obviouſly dangerous in its tendency, and often ruinous in its effects. If a youth of fourteen or fifteen years of age have at his own diſpoſal all the hours not immediately devoted to buſineſs, can it rationally be expected that he will always employ them well! Will he, after the labours of the day, retire to a ſolitary lodging, to ſpend his evenings in reading and reflection, while the theatre and the

tavern, the gaming-houſe and the brothel are open to receive him! Is it to be ſuppoſed that he will always perſiſt in the narrow path of rectitude, while the Syren ſong of temptation is warbled on every ſide to ſeduce him from it, and neither wiſdom nor authority lifts its voice to warn him of his danger! Is it not much rather to be feared, that he will ſoon become the ſlave of his own paſſions, and the dupe of the more experienced wickedneſs of others! that in the boundleſs ocean of diſſipation he will quickly make ſhipwreck of his principles, his character, and his fortune! Too many inſtances of unhappy victims to the effects of their own vices, or to the vengeance of the violated laws, might be adduced to prove the reality and the magnitude of the dangers that have been ſuggeſted; and where the maſter refuſes to watch over the general conduct of his ſervant, to inſpect his morals, as well as his induſtry; the parent, at leaſt, ought to keep his ſon under

under the guidance of his preceptor till he is of an age to be prudently truſted to his own.

The argument moſt frequently adduced on this occaſion, and which in reality poſſeſſes the greateſt weight, is founded upon the advantages reſulting, or ſuppoſed to reſult, from what is called an early knowledge of the world. If by a knowledge of the world be meant, what the expreſſion may fairly imply, the knowledge of our nature and ſituation, of our powers and duties, of our origin and our end; an acquaintance with the human heart, and with the manners of our fellow creatures in all their forms and varieties; with the hiſtory and the languages, the laws and the policy of the different nations of the earth; this would be, indeed, an important acquiſition; and amply reward the purſuit, by whatever innocent means it might be obtained. But this is a knowledge, of which the attainment requires from the ſtudent, not

a leſs, but a larger, than ordinary proviſion of ſcholaſtick education; not a more ſuperficial, but a more profound, acquaintance with literature and ſcience; and therefore a greater, not a leſs, degree of previous ſecluſion and ſtudy, and a longer, not a ſhorter, continuance with his books and his teachers. This conſideration then deciſively oppoſes the ſyſtem, which it is intended to ſupport; and the argument, which refutes itſelf, cannot want any other refutation. But if by a knowledge of the world be intended, what ſeems to be generally underſtood by the expreſſion, a knowledge of the manners and purſuits of the day, of local and temporary uſages, and fluctuating and evaneſcent faſhions; an acquaintance with popular ſubjects of converſation, and a taſte and dexterity in popular amuſements; this knowledge, it muſt be allowed, can be attained only by mixing with the objects, and frequenting the ſcenes from which it is derived; by conſtant familiarity with publick life.

What

What is the true uſe and value of this boaſted knowledge, and under what circumſtances it may be moſt advantageouſly and ſafely acquired, it is the object of the preſent enquiry to aſcertain.

An early introduction into publick life is ſometimes conſidered as the only remedy for that timidity and falſe ſhame, which are ſuppoſed often to obſcure thoſe talents, which would otherwiſe have amuſed or informed the company; and to expoſe a young man to ridicule, where he might have ſecured admiration or eſteem. But this is by no means a juſt ſtate of the caſe. Ingenuous modeſty has always been juſtly reckoned one of the greateſt ornaments of youth; and diffidence of mind and manners generally procures credit for more talents than it actually conceals. The great misfortune is, that when falſe modeſty is baniſhed at an early age, the true is ſeldom left behind. The premature expulſion of diffidence is too often the extinction of the ſenſe of ſhame. Forward-

neſs ſoon diſgraces the youth, whom baſhfulneſs would have adorned; and though a few partial friends may miſtake vivacity and impudence for wit and ſpirit; yet may he be aſſured, that he is indebted to the politeneſs or the contempt of the reſt of the company, for that ſilence and attention, which he ſuppoſes to be paid to his abilities and his merit.

This early introduction into the world is again recommended, as giving in due time a general elegance of manners. That elegance of manners in a child is highly flattering to the vanity of a parent, and pleaſing to all, who are the objects of his attention, will not be diſputed. But ſurely as much politeneſs as can be requiſite in a ſchoolboy may be acquired by the regulations of the place of his education, and the intercourſe with his domeſtick connections. That the boy's familiarity with publick life is not neceſſary to the politeneſs of the man is aſcertained at once by reflecting, that men were

were equally polite before boys were permitted to form a part of general ſociety. What is called politeneſs, indeed, depends leſs upon any fixed and general principles, than upon the publick opinion of the day. Thoſe manners are eſteemed elegant, and that addreſs polite, at any given period, which the higher claſſes of ſociety at the time approve and practiſe. There was as much true politeneſs in the ſolemn etiquette and cautious formality of our anceſtors, as there is in the affected negligence, and licentious freedoms of the preſent day. Amidſt the former, indeed, a youth might have been admitted with ſafety; but the latter are in every point of view pregnant with miſchief and danger.

Thoſe manners and that addreſs, which are required to form what is uſually denominated, a man of the world, cannot, I am afraid, be acquired by a boy, without his acquiring at the ſame time that laxity of principle and of morals, which

too often form the leading features of the character. It is not eaſy for a man of the higheſt wiſdom and integrity to engage deeply in worldly purſuits and tranſactions, and to practiſe all the neceſſary arts to obtain favour and popularity, without ſome relaxation of his moral and religious principles; without ſome violation of the purity of truth and virtue. And for a boy it may be conſidered as wholly impracticable. He will not be able to make the neceſſary diſtinctions; to ſtop at the point, where harmleſs accommodation ends, and guilty compliances begin; where intereſt or pleaſure is to be no further purſued, becauſe duty calls upon him to retreat. When he is inſtructed, on one hand, to place a high value upon the favourable opinion of his company, and to ſuppreſs or ſacrifice all his own inclinations and feelings to gain and to preſerve it, he is inevitably taught hypocriſy and deceit, at that period of life, of which candour and ſincerity are the

the natural ornaments, and the ſtrongeſt recommendation. When he is informed, on the other hand, of the neceſſity of guarding himſelf in his turn againſt the ſame arts and profeſſions in thoſe around him, he is taught cunning and ſuſpicion; two of the moſt hateful qualities that can infeſt the youthful mind. The world, as it is called, will ſoon have too much importance in his eyes. He will become ſo much attached to it, as to be attached to nothing elſe. The knowledge of it will be deemed a ſufficient ſubſtitute for all other information. Its advantages will engage his whole attention; and its pleaſures corrupt his heart. It has not yet been found practicable to unite in early youth the uſual arts of favour and popularity with the neceſſary duties of innocence and piety; the manners of Cheſterfield, the morality of the goſpel.

The firſt bad effect of this early introduction of our ſons into the world is, that it generally retards or prevents their literary

tary improvement. Books and ſtudy ſoon grow inſipid and irkſome. Pleaſure faſcinates the imagination, and engages the whole time and attention. The youth is no longer ambitious to excel in the proper objects of his purſuit, languages and ſcience; but to ſhine in converſation, and to diſplay his taſte in the moſt faſhionable amuſements. The Graces are in their proper place and office, when they follow in the train of the Muſes. But when the ſtudent has devoted his firſt attention to the former, the latter will rarely ſtoop from their elevation to liſten to his addreſſes. It is frequently obſerved with ſorrow and regret, that our ſchool-boys, in their holidays, talk of little elſe than the pleaſures of company and publick places; that the converſation of many of our youth from the univerſities might lead us to ſuppoſe they had ſtudied only the ornaments of dreſs, and the ſports of the field; and that the ſocial intercourſe of ſome of the clergy themſelves, inſtead

inſtead of being calculated to aſſiſt each other in the duties of their ſacred profeſſion, is wholly employed in diſcuſſing the incidents of a fox chaſe, or the revolutions of a rubber at whiſt. That a ſpring without its proper cultivation ſhould terminate in an autumn without its harveſt, and its fruits, is equally natural and juſt. This diſſipation in youth muſt be ſucceeded by an old age of contempt and wretchedneſs; contempt, for want of its proper ornaments, wiſdom and virtue; and wretchedneſs, for want of its proper conſolation, the remembrance of an uſeful life, and the hope of happineſs after death.

Amongſt the ill conſequences reſulting from the indiſcriminate admiſſion of boys into general ſociety, muſt be reckoned its diminiſhing or deſtroying by familiarity that reſpect for age and rank, which was formerly and juſtly eſteemed one of the moſt amiable ſentiments of their minds, and one of the moſt valuable reſtraints upon

upon their actions. How far the fashionable doctrines of equality and independence, and the fashionable declamation against the usurpations of custom and prejudice, may have been instrumental in banishing that reverence, which was formerly felt by youth in general, for men exalted by their years, their experience, or their dignity; and whether the modern practice be the cause or the effect of modern philosophy, it is not so necessary to determine; as it is to lament, that the want of this reverence should form one of the most striking and most offensive features in the manners of the times.

When boys again are permitted to form part of a convivial company; they are not only allowed a larger portion of wine than is consistent with propriety and with their health; but they become acquainted with the weaknesses and vices of those, for whom they ought to entertain only sentiments of respect. They hear conversation, if not directly licentious and profane,

ſane, at leaſt unguarded and inconſiderate; and if they are not corrupted by examples of intemperance and intoxication, they at leaſt catch the contagion of luxury and diſſipation.

When boys are treated as men the vices of men are naturally encouraged. When a youth is ſuffered to ramble in our cities without reſtraint; to ſpend at his diſcretion ſums of money, with which he ought never to have been entruſted; and to frequent places of publick amuſement, without rendering any account of his company or his hours; what can be expected, but that he will indulge thoſe paſſions, which ſuch ſcenes are equally calculated to excite and to gratify? The probability is, that he will ſoon be immerſed in thoſe vicious exceſſes, which are not more oppoſite to his duty, than injurious to his health and fortune; and which, if they do not deſtroy his ſtrength before it is eſtabliſhed, and diſmiſs him prematurely to the grave, will certainly oppreſs

oppreſs the meridian of life with imbecillity and pain, and leave to its decline the wretched and diſgraceful taſk of lamenting a ruined eſtate, and nurſing a broken conſtitution.

It is ſometimes maintained, indeed, that if boys are kept too much in ignorance of the corruptions of the world, and too ſeverely reſtrained from taſting its pleaſures, they will plunge the more deeply in diſſipation when the reſtraint is removed; when the recommendation of novelty ſhall be added to the natural allurements of vice, and its faſcinations become too powerful for ordinary reſolution to reſiſt. I have known parents, who were even willing to connive at ſome juvenile exceſſes of their ſons, rather than enforce thoſe ſeverer prohibitions, which, inſtead of preventing the exceſſes, would only, according to their mode of reaſoning, impel the ſons to employ agents of leſs prudence, or to practiſe more dangerous arts of concealment. But this opinion

nion and this policy have always appeared to me not more deteſtable for their immortal tendency, than void of all foundation both in theory and experience. The confidence of the father may poſſibly, on ſome occaſions, diminiſh the injury, which the health of the ſon might ſuffer from his vices; but let it be remembered, that ſuch confidence in the firſt inſtance encourages the vices, by which the health is moſt likely to be injured. The fear of detection and diſpleaſure from his parents is one of the moſt natural, and moſt efficacious reſtraints upon the paſſions of youth; and let not this ſalutary reſtraint be raſhly withdrawn. The love of pleaſure is not, like intellectual curioſity, ſatisfied and corrected, when its object is attained. It encreaſes by gratification; like the motion of bodies, by the continuance of the force that impels them. Daily inſtances, indeed, of the want of intellectual improvement, and of broken conſtitutions, of mental dejection and premature

premature age and infirmity, bear unanſwerable teſtimony to the miſchiefs of juvenile licentiouſneſs. To whatever period of life our children can be reſtrained from the indulgence of vicious propenſities, it is ſo much time gained to health, to ſcience, and to virtue: and this time may ſurely be ſo far extended by ſkilful management, that their conſtitutions ſhall not be deſtroyed before they are eſtabliſhed; or that their moral principles ſhall be ſo far confirmed, as either to guard them effectually from criminal exceſſes, or to enable them to recover from occaſional and temporary tranſgreſſion. *A youth not meanly bred,* ſays Rouſſeau, *who has preſerved his innocence till the age of twenty, is at that period the moſt generous and affectionate, the beſt and the moſt amiable of mankind.* Ignorance of vice in our ſons is cheaply purchaſed at the expence of knowledge of the world.

The appeal to experience on this ſubject every man of obſervation can make for

for himſelf. One fact, however, ſhall be ſpecified, too publickly known to be denied, and too deciſive to be evaded. Certainly a large number, and probably a large majority, of the merchants of the city of London, were educated in the retirement and ſimplicity of the provincial diſtricts of the kingdom. The narrowneſs of their circumſtances drew them to the great emporium of commerce in the hope of bettering their fortunes; the ſound principles of economy and virtue, and the ignorance of faſhionable diſſipation, in which they were bred, have carried them in ſafety through all the extravagance and temptations of a rich and luxurious metropolis; and their induſtry and integrity in their reſpective occupations have raiſed many of their number, not only to ſuch a degree of opulence and ſplendour, but to ſuch a reputation for liberality and benevolence, as it will be in vain to ſeek, amongſt the ſame deſcription

ſcription of men, in any other nation of the world.

Nothing, however, can be further from my intention, than to depreciate that knowledge of the world, which promotes a man's ſucceſs in his profeſſion without injury to his principles; or that elegance of manners, which, while it conciliates favour, adds new lovelineſs to virtue. But let them be eſtimated at their true value, and cultivated in their proper time and place. When the faculties have attained a good degree of maturity, and been enriched and enlarged by literature and ſcience, and when ſound principles of morality and religion have been firmly eſtabliſhed in the mind; then may the youth be truſted to ſeek the knowledge of the world; becauſe he may ſeek it with little danger; to ſtudy thoſe graces of addreſs and deportment, which ſweeten the intercourſe of ſociety; and which that intercourſe only can compleat. The ruſtick management of the limbs and the tone

tone of a provincial dialect are evils of trifling magnitude compared to ignorance and to vice. The former may occaſionally excite ridicule; but they admit of an eaſy remedy: the effects of the latter are always to be lamented; but cannot always be removed. When the eſſential qualities of the heart and the underſtanding are attained, exterior decorations may be innocently and wiſely ſought. But it is folly to waſte time and attention upon the ſetting and the poliſh, till the diamond itſelf is ſecured. The file can be uſed with good effect, and the luſtre will be durable, only in proportion as the ſubſtance is valuable and ſolid. Let the parents themſelves be the guardians of their ſon's introduction into ſociety. Let them conduct him occaſionally into ſuch company, and ſuch publick amuſements, as they can either approve or regulate. Their experience may ſoon enable him to diſtinguiſh what is innocent from what is criminal; what is dangerons from what

is ſafe. By their warning and inſtruction he may be taught prudence without ſuſpicion, and wiſdom without cunning; to cultivate ſubſtantial excellence without deſpiſing fair appearance; to conciliate favour without the ſacrifice of duty; and, in one word, to be a man of the world, without ceaſing to be a man of virtue.

In this inſtance, as in almoſt every other, the folly or the wiſdom of parents carries with it its own puniſhment or reward. Hardly any ſituation can be more wretched than that of him, who ſees, in the decline of life, his children ignorant or abandoned, deſpiſed or deteſted, by his own negligence and miſconduct; but a father enjoys, and deſerves to enjoy, the moſt delightful of all ſenſations, when he has given a ſon to his country, whoſe talents and virtues render him an honour to his own anceſtry, and a bleſſing to the ſociety, in which providence has placed him.

CHAP.

CHAP. XXIII.

On the Effects of the late Revolution in France upon Opinions and Manners in this Kingdom.

THE late revolution in France has engaged a larger ſhare of the attention of mankind than any other ſubject, in the ſame number of years, was ever able to obtain. No other event, indeed, which hiſtory has recorded, has in an equal degree intereſted the paſſions of the heart, or ſuggeſted ſo many important topicks of reflection to the underſtanding. Its influence has extended, not only to the publick forms of civilized ſociety in almoſt every quarter of the world, but even to the regulations and the comforts of domeſtick life. It has hardly more diſturbed the monarch on his throne, than alarmed the peaſant in his cottage. Its

bold and novel doctrines have contradicted almoſt all eſtabliſhed opinions in policy and morals, and their natural effects, its unparalleled atrocities in practice, have outraged all the feelings of humanity. If the French, like Phaëton, have failed to enlighten and regulate the world, they have, unhappily, like him, ſet it on fire in the attempt. No wonder then, that we find this revolution intruding itſelf into the converſation of almoſt every company; and into the writings of almoſt every author. It has not merely, in common with other events of the day, filled the columns of our newſpapers and the pages of our pamphlets; but it has produced elaborate and important volumes of Memoirs and Diſſertations, Anecdotes and Reflections. It has, indeed, become the great ſource of illuſtration and example in all our ſpeculations on human nature and human actions, in the theories of the ſtateſman, the inveſtigations of the moraliſt, and the leſſons of the divine.

In

In one point of view it ſeems to have an intimate connection with the object of the preſent work; in the changes it has produced in publick opinion amongſt us; or to ſpeak with more preciſion, in the injury it has done to the ſentiments and principles of the people on the great ſubjects of manners, government, and religion. If theſe changes and this injury cannot be counteracted, it is too obvious to be doubted, that they muſt at length be attended with their neceſſary conſequences, a correſpondent alteration in the form of civil ſociety; the total overthrow of our civil and eccleſiaſtical eſtabliſhment: and it is hardly leſs obvious that one powerful means of counteraction may be found in the inſtructions given to our children, and the habits eſtabliſhed in their conduct. What may be ſuppoſed then, to be the nature and extent of the miſchief already received; and in what manner, and in what degree, it may be corrected or reſtrained by the judicious management of

education, the preſent Eſſay may be allowed, without departing from its proper province, briefly to examine and explain *.

The revolution in France, in the firſt place, has done an eſſential injury to the ſentiments and principles of the populace of Britain, by propagating amongſt them

* It will readily occur to the reader, that theſe pages muſt have been prepared for the preſs, while this country was at war with France: and he is requeſted to bear the circumſtance in mind, when he meets with any expreſſions or alluſions, which appear, ſince the ſignature of the preliminaries of peace, to have loſt ſomething of their force or propriety. With reſpect to any ſuch in the former part of the work, it was, in fact, too late to correct them; the copy being already with the printer; and with reſpect to the preſent chapter in particular; as the danger to our national eſtabliſhments from the principles, by which the French revolution was occaſioned, does not appear to the author to be by any means annihilated by the change in the relative ſituation of the two kingdoms, he did not think it of importance to new model arguments, of which the weight, whatever it may be, did not ſeem eſſentially diminiſhed.

ſuch

ſuch political notions, as are incompatible, not only with our preſent form of government, but with the ſtability and permanence of all ſocial order. Its dupes and its advocates have maintained that all power reſides naturally and originally in the people; that from them only can it be juſtly derived; and by them may at any time be juſtly reſumed: that a ſovereign, therefore, is only the ſervant of the nation, over which he preſides, and may be diſmiſſed at their diſcretion, or puniſhed by their authority. They have maintained, that every man poſſeſſes certain natural rights; which he is not himſelf at liberty to alienate; which exiſt, and may be exerciſed, independently of all municipal laws; and which thoſe laws cannot without injuſtice abridge or reſtrain. That all men are by nature equal; and have from nature an equal claim to thoſe bleſſings, which her bounty has ſupplied; and conſequently, that the ſupport of the poor by the rich is not ſo much the gift

of charity, as the payment of a debt; and, indeed, that the unequal diſtribution of property is uſurpation, and the unequal diſtribution of power, oppreſſion. They maintain that one man cannot juſtly have any authority over another, but by the choice and conſent of him, who is to be governed; that the will of the people is the ſupreme law, from which there lies no appeal; and that whenever they feel, or think they feel, themſelves aggrieved or oppreſſed by their magiſtrates, reſiſtance and inſurrection are not only their inalienable right, but their indiſpenſible duty.

How far doctrines, like theſe, are intelligible to the populace, or even to the learned; how far they are abſurd in principle, and impoſſible or ruinous in practice, it is not my intention to enquire. My deſign is to turn the attention of the reader to the injury they have done in this country to the political opinions and former loyalty of the people. From the commencement of the revolution in queſtion

tion every man of obſervation has ſeen and lamented even here the baneful effects of its principles and doctrines. The envy and malignity, but too generally felt by the lower claſſes of the community towards their ſuperiors, are obviouſly augmented; and reſpect and reverence for their perſons and ſentiments in the ſame proportion diminiſhed. The rights of the privileged orders have been often cenſured, and ſometimes boldly called in queſtion. Their admonitions have been deſpiſed, and even their good example has loſt much of its ancient influence. Eſtabliſhed opinions and habits have been leſs implicitly received as general rules of conduct; and poſitive inſtitutions, in many inſtances, treated as arbitrary appointments, of no real value or advantage. The authority of the civil magiſtrate has been leſs reſpected; becauſe it has been conſidered as reſting on no proper foundation; and the laws have been violated without ſcruple, on the ſuppoſi-

tion that natural juſtice was violated by the laws. The excellence of our civil and eccleſiaſtical conſtitution has been boldly denied, and the conduct of government as boldly cenſured, by men, who formerly did not preſume to underſtand the one, or to judge of the other. The populace have not only learned to talk of their rights and their privileges, their power and their importance; but too many amongſt them have begun to look forward to a revolution, not with abhorrence, but with hope; as an event, of which the evils are of little eſtimation in compariſon of the benefits to be expected from it.

Cicero has declared it as his opinion, that to aſſaſſinate a tyrant is an act of virtue; and the revolutioniſts of France have not only adopted this raſh opinion, as an incontrovertible maxim; but given it equal extent and atrocity by maintaining that every king is a tyrant. That ſovereigns have been aſſaſſinated in former times

times from motives of rival ambition or perſonal animoſity, cannot be denied. But it was reſerved for the philoſophy of theſe days to perſuade the loweſt of the people, that it would be an honourable effort for liberty and the publick good, to deſtroy the life of a monarch, like our own; who has equally protected our privileges as a magiſtrate, and engaged our eſteem as a man. I do not allude to the extravagance of a ſingle enthuſiaſt, or the outrage of an unfortunate maniack; but to the well known ſentiments of numbers; who were deterred from the attempt, not by their principles, but their fears; not by its guilt, but its danger. That ſuch pernicious ſentiments have been diſſeminated amongſt us, during the progreſs of this contagious revolution, with a rapidity and to an extent never known before, need not be proved, for it will not be denied; nor will it be diſputed, that ſuch ſentiments, unleſs timely reſtrained and counteracted, muſt eventually pro-

duce their natural effects, diſaffection, rebellion, and revolution.

Never to do evil that good may come is one of the ſtrongeſt ſafe-guards of innocence, and one of the beſt maxims of human conduct; it is a principle, in which our own reaſon accords with the wiſdom, as well as ſubmits to the authority, of divine revelation. This, however, the revolution under conſideration has violated in almoſt every inſtance, from its firſt atrocity to its laſt. The natural rights of man was the principle aſſumed by its advocates to juſtify the deſtruction of legal and eſtabliſhed authority; and the liberty of the people was the pretext for the plunder, the impriſonment, and the death of many of the beſt members of the community. The emancipation of Europe from its tyrants and its prejudices was the cloak, under which the tranquillity of its ſeveral nations was diſturbed, and the independence of many of them endangered or deſtroyed; and the freedom

freedom and happineſs of poſterity the compenſation, which they promiſed for the miſery of the preſent race of men. In the clubs, which profeſſed principles of univerſal juſtice, they arranged their ſchemes of confiscation and robbery; and in their philanthropick committees, the aſſaſſination of rivals whom they feared, or of friends whom they ſuſpected.

In oppoſition to the maxim of the apoſtle, indeed, the leaders of the late revolution in France appear to have aſſumed it as a principle, that the goodneſs of the end in view will juſtify the means by which it is purſued; and to ſuch men and ſuch meaſures the principle has been found equally neceſſary and convenient. There is no moral duty, which may not, by the dexterous application of it, be compleatly evaded. There is no human crime, which it may not be adduced to defend. It is calculated, indeed, as well to reſiſt the arguments and the claims of juſtice on one hand, as on the other, to

ſpeak peace to the conſcience of the guilty. This example and theſe doctrines of a political revolution have been recommended to us with a zeal and diligence equal to the ingenuity with which they have been maintained; and, it is to be feared, they have made a deep and laſting impreſſion. We too often ſee them exemplified in the moral, as well as the political, conduct of individuals; and we hear them not only defended in argument by pretenders to philoſophy, but whiſpered in the converſation or the complaints of thoſe, who are the leaſt likely to reaſon with ability, or to decide with juſtice. It cannot be neceſſary to prove, for it is almoſt ſuperfluous to obſerve, that ſuch doctrines are hoſtile alike to our morals, and to our government; to the virtue of the ſubject, and the tranquillity of the country.

Another point in which this revolution threatens to injure publick opinion and publick conduct amongſt us, is the eſti-

mation and treatment of women, as members of ſociety. To attempt to prove their importance in this reſpect would be not only ſuperfluous but abſurd. It is one of thoſe truths which cannot be rendered ſtronger by argument, or clearer by illuſtration. And the influence of this eſtimation and this treatment, on the general morals of the community, though leſs obvious perhaps, is not leſs real or leſs extenſive. Long before the revolution it was grown almoſt into a maxim amongſt the men of pleaſure in France, that there was not a woman of principle and virtue in the kingdom. The maxim was undoubtedly falſe. But their conduct ſince appears to have univerſally proceeded upon the ſuppoſition of its truth. Under the ancient government their gallantries were mixed with ſentiment, and conducted with delicacy: they are now as groſs, as they are immoral. Concubinage, inſtead of being ſtigmatized and reſtrained by publick opinion, is countenanced by the general

general practice. The ſolemnity of marriage is treated with a levity, by which it is eſſentially diſcouraged; and even the laws, by which it has been regulated, are calculated rather to deſtroy, than protect, the inſtitution. This contemptuous uſage of their women, and the conſequent licentiouſneſs of their morals, muſt, indeed, be conſidered as partly the cauſe, and partly the conſequence, of the revolution. But whatever tendency there is amongſt us to imitate the manners of that ill-fated country, the ſame tendency there muſt be to weaken the bonds of our political eſtabliſhment. That in the point under conſideration the reſemblance is conſiderable, however it may be lamented, cannot be denied.

The contract of marriage, and the conſcientious obſervance of its laws, are not only the natural baſis, but the firmeſt ſupport, of civil ſociety; and with how much greater frequency than in former times its engagements are violated amongſt us,

us, as well in the lower, as in the higher, ranks of the community, not only the chronicles of ſcandal, but the records of our courts of juſtice, will abundantly teſtify. That the young men of the preſent day treat the tenderer ſex with leſs reſpect and attention, than was the laudable practice within our own age and memory, and that this change has been chiefly obſerved ſince the commencement of this infectious revolution, their general converſation in mixed ſociety, and their general behaviour at places of publick reſort, unhappily furniſh evidence too obvious and deciſive to be called in queſtion. That our young women have in ſome degree provoked this treatment, by imitating in their conduct the manners of their own ſex at Paris, if not a principal cauſe of the evil, is certainly one of its principal aggravations. The diffidence and the delicacy which were formerly numbered amongſt their brighteſt ornaments and moſt powerful attractions, are now diſcarded

carded as the indications of meanneſs of ſpirit or vulgarity of manners; and the converſation of too many amongſt them, as little diſguiſes their paſſions, as their dreſs conceals their perſons. It was one of the boaſts or the menaces of France, in the earlieſt periods of her revolution, that ſhe would in every country of Europe, prepare the minds of one ſex for a ſimilar revolution, by perverting the ſentiments and corrupting the morals of the other. That this fatal project has been attempted againſt our own nation, I ſhall be readily excuſed the unneceſſary taſk of proving to my fellow-ſubjects. But I muſt be allowed to lament that of a miſchief evidently begun we do not appear to poſſeſs either virtue or pride enough to ſtop the progreſs. We read their writings with avidity, and we copy their faſhions without conſidering their tendency or their propriety. Our young men ſeem not to know, or not to reflect, that the abolition of the diſtinctions of dreſs was firſt

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adopted by our republican neighbours as one of their expedients to deſtroy the diſtinctions of rank, and the ſenſe of ſubordination in ſociety; and our young women are probably little aware that the faſhionable nakedneſs of the preſent day was firſt adopted in this country in imitation of the revolutionary proſtitutes of France.

That this change in our eſtimation and treatment of women has been wholly occaſioned by the revolution under conſideration, it would, indeed, be abſurd to aſſert; but that it has been encouraged and accelerated by that event, it would be equally abſurd to deny: and what moſt concerns us is, that whatever be the cauſe of the ſimilarity of manners between our neighbours and ourſelves, the conſequences of thoſe manners muſt be nearly the ſame; whether we conſider them in a political or a moral view; as affecting the virtue of the individual, or the proſperity of the ſtate. Whenever the gentler ſex

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ſhall be generally conſidered as ſenſual, rather than intellectual, companions; as the objects of amuſement in licentious hours, rather than as the confidential aſſociates of domeſtick comforts and domeſtick cares, then ſhall we have to fear whatever can debaſe the human character and human manners; the corruption of taſte, as well as of morals, and the preference of ſenſual over intellectual purſuits; the prevalence of ſelf-intereſt over publick ſpirit, and the relaxation of every principle, which ſupports or adorns the inſtitutions of civil ſociety. The domeſtick, are the genuine ſources of the ſocial, affections; and where the former are corrupted, the latter are ſoon depraved or deſtroyed.

This revolution, again, has eſſentially injured the publick mind, by rendering it familiar with two of the moſt odious vices in human conduct, perfidy and cruelty. With reſpect to the former, the numerous inſtances, that have occurred,

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of the violation of perſonal confidence, of the dereliction of moral principle, and the mutual treachery of individuals and of parties; the examples, that have been exhibited by the ſucceſſive tyrants of the republick, of oppreſſion, extortion, and robbery from thoſe, whom they had undertaken to protect; of the groſſeſt diſregard to private or publick juſtice, and of the moſt wanton violation of their own laws, and of the law of nations; the narratives of theſe tranſactions univerſally circulated amongſt us, not only without cenſure and reprobation, but too often with palliations and apologies, and ſometimes with approbation and applauſe; theſe atrocities have been repeated and deſcribed with ſuch frequency, and are become ſo familiar to the mind of the reader, that he almoſt forgets they are crimes; he is ready to receive them, as the perpetrators, and too often the reporters, wiſh them to be received, as circumſtances naturally incident to foreign

war

war, or civil tumult; and to all conteſts for ſuperiority in ſtates; as mere political expedients, which have no connection with morality, and are not amenable to the ſacred laws of religion.

Nor has their perfidy been more than proportioned to their cruelty. It is not only in their wars, which could plead neither juſtice nor neceſſity, that thouſands and tens of thouſands of human lives have been wantonly ſacrificed; but equal violations of humanity have diſgraced their domeſtick contentions. The vanquiſhed party in their political ſtruggles has not been left, as in other civilized nations, to neglect and ſafety; but driven into miſerable exile, or conſigned with barbarous triumph to the hands of the executioner. For every political offence, indeed, whether real or fictitious, for every interference with the convenience or the caprice of the temporary poſſeſſors of power, the only expiation was blood; the only puniſhment was death.

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The Roman tyrant, in a moment of irritation, wiſhed that all the ſenate had but one head; as he could then at a ſingle blow puniſh the inſolence of the whole. But the murders of the moſt ſavage deſpot of antient or modern times can come in no competition for numbers with the ſlaughters of this ſanguinary republick. When, indeed, the ordinary modes of execution were found to be too tardy for revolutionary vengeance; new and more expeditious forms were deviſed; and theſe executions, which, in any other age or nation, would have excited the compaſſion or the abhorrence of the ſpectator, were uſually the ſubjects of merriment and wit; and the unhappy victims frequently expired amidſt the ſneers and inſults of enemies, whom till then they had numbered amongſt their friends. Single inſtances of ſimilar atrocity may perhaps be found in the conduct of other ſtates; but it remained for France to make perfidy and cruelty eſſential parts of a ſyſtem;

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and to act openly in defiance of all the eſtabliſhed principles of human conduct. Individuals of other countries may have been occaſionally tempted to violate the laws of nations; but it was reſerved for a modern republican to affect to forget and deſpiſe them.

From the imitation of ſuch treachery and ſuch cruelty, we are yet, I truſt, at an immenſe diſtance. But the contemplation of them is unfavourable to the cauſe of humanity. It is calculated to blunt the beſt ſenſibilities of the heart. We now peruſe the records of national or individual guilt without any ſtrong ſenſation; with diſapprobation, rather than abhorrence. There is leſs energy and deciſion in publick opinion on the ſubject of character. Men are now well received in the higheſt circles of ſociety, and ſometimes promoted to the honours and emoluments of our national eſtabliſhments, whom their laxity of principle or perſonal infamy would formerly have excluded.

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We have lowered our eſtimate of the value of human life; for as it has become a more frequent, we conſider it as a leſs important, ſacrifice. Our reſpect for human nature itſelf is diminiſhed; for the groſſeſt inſtances of depravity are now received as ordinary articles of intelligence, with little ſurprize, indignation, or diſguſt. This injury to the ſentiments of honour and humanity has not yet, it is to be hoped, become general amongſt us, or ſunk too deeply to be corrected. But it is the greateſt and the moſt extenſive, where it is the moſt dangerous; becauſe the moſt likely to influence practice. When common minds have loſt their abhorrence of crimes, they are in a great degree prepared to commit them. Half the buſineſs of temptation is already done; and it is equally known and lamented, that too many of our deluded countrymen are grown callous to many of thoſe tender charities, by which they were formerly guided; and are become,

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in the language of the apoſtle, *ready for confuſion and every evil work.*

But in no other point, perhaps, has the revolution of France had ſo great or ſo pernicious an influence, as in its having diminiſhed amongſt us our rational and habitual reverence for religion. Were this revolution itſelf to be aſcribed to any ſingle cauſe, it might with the greateſt probability be aſcribed to the loſs of religious principle among the people, and the conſequent corruption of their minds and morals. Nor will it be doubted but the ſame cauſe is calculated, above all others, to produce in any country the ſame effects. In the ſophiſtical declamations of their demagogues; in the inſidious and impious publications of their authors; or in the official declarations of their publick aſſemblies, they have in almoſt every poſſible mode aſſailed the truth of divine revelation; and in too many inſtances with very fatal ſucceſs. By themſelves or their agents, their dupes,

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or their imitators, the ſceptick has been encouraged in his doubts, and the unbeliever confirmed in his infidelity. Even the wiſe and virtuous have in ſome inſtances felt their conviction impaired; and in many, the faith and principles of the weak and ignorant have been perverted or deſtroyed.

Even where their arguments have failed to convince, they have ſtill been able to do conſiderable miſchief: for they have rendered the truth of the doctrines, or the wiſdom of the eſtabliſhments, of chriſtianity a frequent and familiar ſubject of debate. It is not merely in works profeſſedly learned, that theſe attacks upon religion have been made; for there they would have been ſeen by the learned alone; and by them might have been repelled or deſpiſed. It is not only into diſquiſitions expreſsly theological that ſcepticiſm and infidelity have found their way; for there they would have been known to thoſe only, whom duty or inclination

ſhould have induced to peruſe them. It is not only by avowed hoſtility and direct attack, that the injury to the cauſe of religion has been done; for then its friends might have been prepared for the conteſt, and on their guard againſt the enemy, and the danger. But an argument or an objection, a ſneer or a ſarcaſm, has been continually introduced, where, though it had the leaſt propriety, it had the greateſt chance to do miſchief; into the lectures of a pretender to political philoſophy, or the reſolutions of a convivial club; into a pamphlet or its review; into a magazine, a newſpaper, or a novel. Whenever chriſtianity is attacked, its defence becomes an indiſpenſible duty; and in whatever form the aſſault is made, it muſt be repelled upon its proper ground; that he who peruſes the objection may peruſe alſo its refutation; that where the poiſon has been infuſed, there alſo the antidote may be applied. Thus have religious books been multiplied, till religion itſelf

itſelf ſeems almoſt overwhelmed in their multiplicity. Thus unhappily have men of every deſcription become controverſialiſts on the moſt aweful of all ſubjects; till its familiarity has in no ſmall degree impaired its ſolemnity; and the articles of our creed are ſometimes debated, not as queſtions for the regulation of conduct, but as points of ſpeculative ſcience; not as inveſtigations, that influence the momentous concern of ſalvation, but as trials of dexterity in argument, where the honour of victory is as highly eſteemed as the diſcovery of truth. That a conſiderable effect, and therefore conſiderable miſchief, has been already produced in our own country will indiſputably appear by reflecting, that ſome have diſclaimed all regard for the goſpel and its authority; and that others have ceaſed to attend the publick worſhip, as an arbitrary and unneceſſary inſtitution; that many treat with leſs reſpect the rites and the miniſters of the national church;

and that ſtill more indulge with greater freedom in thoſe vices, which our religion peculiarly condemns. That ſome proportion of theſe evils may be aſcribed to the revolution, as their primary cauſe, cannot eaſily be doubted; for they have encreaſed during its continuance; they have been defended upon its principles, and practiſed in imitation of the examples, which it has furniſhed.

That a revolution, of which the principles and the example are ſo wonderfully calculated to enflame the paſſions and miſlead the underſtandings of the weak and ignorant, ſhould have produced extenſive miſchiefs in every nation where it has been known, was naturally to be expected; and with reſpect to our own country, it has not only been particularly directed againſt us, but its influence has been augmented by the weakneſs or wickedneſs of various and numerous claſſes of our fellow ſubjects; by the converts to the opinions of France, or the agents of its

its deſigns; by ſome, who wiſhed for a revolution in England, in order to gratify a deſperate deſire of power or plunder; and by others, who employed the arguments and activity of theſe; not, indeed, to overturn the preſent ſyſtem of the ſtate; but to place themſelves at its head. Its influence has been augmented by men of character and talents in the kingdom, who either did not perceive its dangerous tendency; or who, for reaſons of their own, diſſembled what they perceived, and gave additional ſtrength to the evil by denying its magnitude or its exiſtence. This influence has been ſtill further extended by ſome, who ſincerely wiſhed for reformation or improvement in our form of government; becauſe they believed ſuch reformation to be practicable in itſelf, and likely to meliorate the condition of the people; by others, who from motives of candour and moderation were willing that every argument ſhould be heard, and not without hopes that truth

and right would eventually prevail; and by many, that exerted genuine liberality of mind and conduct towards thoſe, who only aſſumed its appearance, as the diſguiſe of ſelf-intereſt and ambition; and who, while they obtained credit for profeſſions of benevolence and philanthropy, would willingly have ſacrificed one half of their ſpecies, provided they might govern thoſe that ſhould ſurvive.

Such appear to be the injuries which opinions and manners amongſt us have ſuſtained, and ſuch the nature and magnitude of the dangers to which we have lately been expoſed, and from which we cannot be conſidered as having yet eſcaped. To correct theſe errors and to repel theſe dangers many judicious and vigorous exertions have been made; and certainly not without ſucceſs. The revolutionary doctrines, as far at leaſt as political objects alone are concerned, are unqueſtionably at preſent not in a ſtate of progreſs amongſt us. They are probably loſing ground;

ground; but recent inquiries have proved that they are by no means extinct. They are, indeed, too agreeable to the worſt paſſions of the populace, ever to be wholly eradicated from their minds; and their advocates and votaries wait only for a convenient opportunity to bring them again into operation; under new forms perhaps, and with additional attractions, and more fatal deluſions. Though in a great meaſure driven for the preſent into ſecrecy and ſilence; they are ſtill connected by correſpondence and intelligence, by their clubs and their fraternities, throughout almoſt every diſtrict of the kingdom; and are ready to unite publickly in the common cauſe at the firſt ſummons of their leaders; on the firſt ſignal of inſurrection and confuſion. They have repeatedly boaſted, indeed, that the neighbouring influence of the French republick upon our characters, our manners, and our policy cannot be finally reſiſted; that its principles conſti-

tute an *imperiſhable ſeed*, which will unceaſingly propagate itſelf, and eventually cover with its fruits, not only our own country, but every other nation of the world. Whenever external and immediate danger ſhall be ſo far removed, that our fears and our vigilance ſhall be relaxed; when peace ſhall again return, and bring with it its uſual attendants, negligence and ſecurity, then will theſe deſtructive doctrines again exert their influence; for they cannot long remain at reſt; and they will exert it with the greater effect; becauſe they will find too many amongſt us prepared to receive and encourage them.

Of the preſent faſhionable ſyſtem of education the great characteriſtick ſeems to be indulgence of the appetites and inclinations. The wiſhes of the child are always conſulted, and generally adopted. Parental authority is univerſally relaxed, and in many inſtances nearly relinquiſhed; and by this the ſon, though apparently gratified,

gratified, is in the event greatly injured. Allowed to diſobey his parents, he will of courſe diſobey his teachers. For the authority which the father does not exert, he will ſeldom delegate. Thus a reluctance to ſubmit to any external controul, and a diſpoſition to indulge every humour of his own are cheriſhed and confirmed; till the future man is prepared, in purſuit of his pleaſures or his ambition, to tranſgreſs the laws of his country, and eventually to overthrow them. Thus is too often begun and compleated the character known amongſt us by the appellation of a Jacobin or a Democratiſt; a character, in which are weakened or loſt all the uſual principles of action, moral, political, or religious; a character, which the paſſions and *philoſophiſm* have taught to diſdain the reſtraint of authority, whether human or divine; and which *the tavern and the brothel have conducted to the temple of reaſon.*

I am far from ſuppoſing that a faulty education is the only means, by which a Jacobin is formed. The underſtanding may be deluded, and the principles corrupted, at any period of life. But the faſhionable ſyſtem of inſtruction facilitates the work. It makes ſuch a preparation for this corruption as renders it almoſt inevitable; and threatens to render it too general to be reſiſted.

Thus we are ourſelves preparing a ſoil, in which the ſeeds of French principles may be ſown with advantage; for they cannot fail to bear their natural fruit in abundance. Here perhaps is the ſource of our greateſt danger. If the preſent laxity in education, and the conſequent laxity of mind and morals, cannot be reformed and corrected, I confeſs, I do not ſee what can prevent a revolution. Nothing, I fear, can hold ſociety in its preſent form for half a century to come. The anarchy, by which the French nation has been ſo ſeverely afflicted, was the neceſſary

neceſſary effect of cauſes, that for many years had been ſuffered to operate without controul. It was the fatal exploſion; for which irreligion and immorality had long before prepared the materials, and laid the train. And if the clouds, which are now collected in the moral and political horizon of Britain, cannot be diſſipated by the vigorous rays of piety and virtue, they muſt ere long burſt over our heads with irreſiſtible deſtruction.

In this inſtance, however, the ſource of the evil fortunately points out the remedy. In a wiſer ſyſtem of education may reaſonably be expected a defence againſt the invaſion of theſe dangerous principles, or a bulwark againſt their deſtructive effects. Thoſe who are thoroughly impreſſed with the tenets of the new philoſophy, muſt in all probability be reſigned as hopeleſs and incorrigible. Principles wholly perverted can ſeldom afterwards be rectified; and leaſt of all, when the perverſion indulges the paſſions, flat-

ters the vanity, and has been confirmed by time and habit. But the riſing generation may be inſtructed in ſounder and ſafer doctrines. They may be guarded by their teachers againſt error and corruption, under whatever form and colour they may be diſguiſed. To the guidance and controul of the inſtructors of youth in a great meaſure are ſubjected *the ſtreams of human knowledge*, and *the tides of publick opinion*. It is their province to preſerve them in the direction of truth, and the level of peace and virtue. Whenever the revolutionary philoſophy offers her counterfeit coin to their pupils, and attempts to bribe them by it to her cauſe, it will well become our ſchoolmaſters to bring its value to the teſt, and to expoſe the baſeneſs of its metal, and the fallacy of its ſtamp and its inſcription. When the demon of impiety approaches under the engaging form of philanthropy, and the *devil of rebellion turns himſelf into the angel of reformation*, it is their duty to graſp

graſp the ſpear of Ithuriel, and compel theſe malignant ſpirits to appear in all their natural deformity.

The ſubject, on which any man's attention is long employed, and the ſyſtem, which he himſelf recommends, often obtain in his own eſtimation an importance, which they cannot juſtly claim. The ancient ſtatuary is ſaid to have fallen in love with the work of his own hands: and the idolater uſually worſhips with the greateſt zeal the image, which himſelf has ſet up. But ſurely there is not much profeſſional partiality in ſuppoſing that one of the moſt effectual remedies for the progreſſive relaxation of moral and political principles amongſt us is, to reſtore parental authority to its natural weight, and to invigorate the diſcipline of our ſchools. If, indeed, ſpeculation and experience be not equally fallacious, our children muſt imbibe the doctrines that are conſtantly taught in their preſence; and continue in thoſe habits, which are the

the moſt early and the moſt firmly eſtabliſhed. If by the influence of education men can be immoveably fixed in the errors of popery, and the approbation of deſpotiſm itſelf; if by inſtruction and habit they can be attached with fondneſs to the ſuperſtitions of Italy and the ſlavery of Turkey; there ſurely can be no difficulty in attaching them to our civil and eccleſiaſtical eſtabliſhment; in exciting patriotiſm in the ſons of Britiſh freedom. What more important or more comprehenſive ſchemes of defence againſt the evils that threaten us may be undertaken and carried into execution by the wiſdom of the legiſlature, the exertions of the magiſtrates, and the power of the ſword, it is no part of the preſent purpoſe to enquire or to determine. The deſign here is merely to ſtate the value and utility of the immediate ſubject of diſcuſſion, of the literary and moral inſtruction of the riſing generation: and I will venture to aſſert that, without diligent attention to this eſ-

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ſential object, no other expedient can have more than temporary and partial ſucceſs; while that which is here recommended, though its operation may appear to be ſlow, and its benefits remote, may, however, be rendered almoſt univerſal in its influence, and little leſs than certain in its effects.

Thus then do we return at laſt to the poſition, with which we began, the importance and the neceſſity of a well directed education; enforced, indeed, not merely by its general and intrinſick value, but by the peculiar circumſtances of the country and the times. Thus do we ſee the utility, not only of literary and moral improvement, but of the political and religious inſtruction, which have already been recommended: and theſe too, not more for the information and advantage of the individual, than for the ſupport and proſperity of the nation at large. Sound doctrine is the natural guard againſt the intruſion of error, and ſound logick

logick the moſt powerful antidote to ſophiſtry and deluſion.

More than one inſtance may be found amongſt the nations of antiquity, where the profeſſors of philoſophy were driven into exile, leſt their doctrines ſhould corrupt the youth of the country, and endanger the ſafety of the ſtate. Let us at leaſt learn ſo much caution from their example, as to lay every legal reſtraint upon our modern philoſophers in the propagation of their opinions; and to counteract the opinions themſelves by more ſalutary inſtructions on every ſubject connected with patriotiſm and with virtue. I have already declared my opinion, that in our ſeminaries profeſſing literary and liberal education, no man ſhould be permitted to preſide without the licence, which the canon has enjoined; that all, who may be expected to have any conſiderable influence in the country, may be reared in ſuch principles as the peace and welfare of the country require. And as the

loweſt orders of the people in theſe days generally obtain ſome portion of literary information, ſome vigilance ſhould be exerted to ſecure ſound principles, as well as ſufficient talents, in their teachers; to direct the proper objects of inſtruction, and the books which ſhould be put into their hands. For our parochial ſchools, our charity ſchools, and our ſunday ſchools inſpectors ſhould be every where appointed. When theſe are conducted with wiſdom, they will undoubtedly be in a high degree beneficial to the pupil in particular, and to the ſtate in general. But whenever they are under the direction of the lower orders of the diſſenters, or of thoſe enthuſiaſts uſually diſtinguiſhed by the denomination of methodiſts; whenever they are acceſſible to the open or the diſguiſed teachers of anarchy and irreligion; then may they become the ſource, not only of private corruption, but of publick danger. The zeal of *jacobiniſm* never ſleeps. It neglects no opportunity

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of gaining proſelytes to its cauſe. It diſdains no inſtrument, that may in any degree promote its baleful purpoſes. Our children and our populace are the firſt objects, on which it would exert its powers; and their inſtruction or perverſion its favourite engine of operation. Here then we have the teſtimony of our enemies in favour of the truth and value of the doctrine, which I wiſh to recommend, the influence of early impreſſions upon the mind on the future conduct of the man: and the attention they would beſtow on the inſtruction of the riſing generation, with a view to the expulſion of received opinions, and the deſtruction of eſtabliſhed principles, it will be our duty and intereſt to exert in ſupport of government and the laws, of truth, morality, and religion.

The proſperity of Britain has been aſcribed to the ſeparate or combined operation of numerous and very different cauſes. To the various advantages of its ſoil and its minerals, its climate, and its inſular

inſular ſituation: to the induſtry, the ingenuity, and the commerce of its inhabitants; to its popular repreſentation, and its civil conſtitution; and theſe, no doubt, have each of them an important uſe and value. But we may ſurely, without preſumption, add one cauſe more, the virtue of the people. In this reſpect, indeed, whether we conſider the conduct of individuals towards each other, the publick adminiſtration of juſtice amongſt us, or our tranſactions with foreign countries, we have hitherto had no reaſon to fear a compariſon with any of the nations around us. This has not only given us, under a thouſand difficulties, union, energy and confidence; but, as we humbly hope, has purchaſed for us an advantage, without which all others would have been vain and ineffectual, the favour and protection of the creator and governor of the world. There is no reaſon to conclude it is yet too late for the ſame cauſe to produce the ſame beneficial effects. If we

have

have yet wiſdom and firmneſs enough to reject the blandiſhments of a falſe and meretricious philoſophy, and to reſiſt the ſophiſtry and the example of an impious and afflicted nation; if we can yet be prevailed upon to reſtore their priſtine vigour to our moral and political principles and conduct, and to deſerve, by obedience to its laws, the bleſſing of heaven upon our exertions; then may we, with rational confidence of ſucceſs, not only oppoſe the dangers, which threaten us at preſent, but meet the future attacks of every enemy, whether foreign or domeſtick; then may we not only hope, without preſumption, for the virtue and happineſs of our immediate and diſtant poſterity; but promiſe, with better auſpices than the poet of Mantua, an encreaſe of power and opulence to the empire, and an honourable perpetuity to the conſtitution of our country.

His ego nec metas rerum nec tempora pono,
Imperium ſine fine dedi.—

By

By heav'n-born genius and immortal hands
Rear'd high the adamantine fabrick ſtands;
And long as ſuns ſhall ſhine, or planets roll,
Supreme ſhall ſpread the empire's wide controul.

FINIS.

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